

*Liturgies. In the* THE *1818. m. 8*  
*Neufchatel 4*  
LITURGY

Used in the

CHURCHES

OF THE

Principality of *Neufchatel*

WITH A

LETTER

FROM THE

Learned Dr. JABLONSKI

Concerning the

Nature of Liturgies :

To which is added,

The FORM of PRAYER lately introduced into the Church of GENEVA.

L O N D O N,

THE  
LITURGY  
Used in the  
CHURCHES  
OF THE  
Principality of New/Jersey  
WITH A  
LETTER  
FROM THE  
Learned Dr. J. A. BLOOMER  
Concerning the  
Nature of Liturgies  
To which is added,  
The Form of Prayer  
used into the Church of England

L O N D O N

Printed and Sold by J. DODD, in Pall-mall.



AN  
ADVERTISEMENT  
TO THE  
READER.

**W**E do not undertake here to discourse of the Use or Antiquity of *LITURGIES*, that Matter has been largely treated by several excellent Authors, who may be consulted about it. But we believe that we may assert, that the People of this Kingdom will be very glad to see the Opinion of Foreign Churches concerning that Matter.

We have been edified by the *Liturgy* of *Zurich*, which was translated into *English* several Years ago \*; and about the same Time appeared that which was used by the Reformed Churches of *France*; which last was not thought full enough, and the Judgment made of it here, has been lately confirmed at *Berlin*, *Neufchatel*, and *Geneva*, the Collection we now publish is an authentick Proof thereof.

First, You will see a Letter of the Learned and Judicious Dr. *Jablonski*, Chaplain to His Majesty the King of *Prussia*. This Gentleman having been consulted upon the Business of *Liturgies*, has digested his Notions in so Methodical a Manner upon that Head, that we have thought it proper to publish the said Letter in lieu of a *Preface*.

You will next see the *Liturgy* that has been admitted into the Churches of the Principality of *Neufchatel*, of late Years: 'Tis a Piece in which the Piety and good Sense of those that have laboured in it does appear to Advantage; who also have justly recommended themselves to us, by the Regard they have had for our Excellent *Liturgy*, from whence they have borrowed several Expressions, and sometimes whole Prayers.

One may easily see, that the Authors of the said *Liturgy* have been streightned, by the Obligation which they thought they lay under of keeping as close as they could to the *Liturgy* their Churches had been used to, and that furnishes us with an Answer that will solve several Difficulties. It will be asked, why those Persons that undertake

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\* In the Year 1693, by the Reverend Mr. Werndley, under the Encouragement and Approbation of the Bishops of London, Coventry and Litchfield, Bangor, Norwich, Chichester, and Peterborough. The Title is, *Liturgia Tigurina*. 'Twas printed for D. Newman, R. Baldwin, and J. Dunton.

the Publishing a New *Liturgy*, give us no particular Services upon certain solemn *Sundays*? And why, upon other Occasions, there are several Chasms, which are not to be excused in *Liturgies*? The Reason is, that the Ordinary *Liturgy* is left in Possession of those solemn Seasons. Other Questions may be ask'd, Why Mention is not made what the People answer, nor when they stand up, or are upon their Knees? Those that are accustomed to a compleat *Liturgy*, expect the same Perfection in other *Liturgies*; but we shall never understand the Composition of that of *Neufchatel*, unless we consider, that it is a *Liturgy* in *Embryo*, and that the Design of it was to bring the People by little and little to something more perfect. It has not as yet been so much as printed in the Original Language; so that the People are always hearing, without answering, and adapt their Posture to the several Parts of the *Liturgy* which they hear read. 'Tis the Custom at *Neufchatel*, to receive the Sacrament but Four Times a Year, but every Communion lasts Two *Sundays* successively: the Meaning of which is, that those who had not the Comfort of Receiving the First *Sunday*, may find their amends on the Second; and this will serve to explain those Places where the Reader finds Prayers for the First and Second Week of the Communion: But unless one were upon the Place, it is impossible to form such Ideas as can account for all the Difficulties that will occur in the Reading of this *Liturgy*.

However, such as it is, and abstractly from the local Knowledge of it, we believe it very capable of edifying, by the judicious Choice of the Passages of Scripture that are used therein, and by the Unction that is generally spread throughout. The Publick will be pleased to observe several Samples of the manner of Reading the Holy Scripture in that Church; we mean, the Arguments or Contents, which in a few Words include the Substance of that which is to be read, and some solid Reflections which strike upon the Minds of the Hearers, and send them away with a lasting Edification. This is wholly new, and extremely well contrived, we cannot but acknowledge, in Justice to the Authors of the *Neufchatel Liturgy*.

After the said *Liturgy*, follows some Prayers that have been lately introduced at *Geneva*: And tho' that Beginning of a *Liturgy* is not very large, yet it has also its Merit. The Holy Scripture is happily used in it; it has a Clearness, such as is proper for popular Works, and a Solidity accommodated to the Publick Worship; by which one may see, that the Authors have all the necessary Talents for furnishing out something more compleat.

As high and as just an Opinion as we may conceive of our own *Liturgy*, we dare not hope that it will be universally received among Protestants. We have never seen such a Uniformity in the Church; but we may wish that those Persons who, by these Essays upon the *Liturgy*, have shewn us their Capacity of doing better, would unite their Talents, or at least would work separately in forming a compleat *Liturgy*.



THE  
**P R E F A C E ;**

B E I N G A

**LETTER** from the Reverend Dr. **JABLONSKI**,  
First Chaplain to His Prussian Majesty;

To His Excellency Baron **P R I N T Z**, President of  
the Council for Ecclesiastical Affairs at Berlin.

**Y**OUR Excellency having lately commanded me and my Collegues, in the King's Name, to draw up each of us a Plan of Church Discipline, I here humbly present my Thoughts on that Matter, and conceive that the good Order or Discipline of the Church, comprehends not only a Liturgy, or prescribed Form of Publick Worship and Administration of the Sacraments, but also the Politia Ecclesiastica, or prescribed Form of Governing the Church of Christ.

I. Of a Liturgy: And here I must acknowledge to Your Excellency, that having observed that several English Congregations, and other Churches, have fallen from one Extreame, that of the Romish, Pompous, Cumbersome, and Idolatrous Worship; to that other of a Frigid, Superficial, and not enough Respectful Way of Worship. I should have had little Inclination to declare my Thoughts about it, and censure others, had not Your Excellency, in discoursing of that Matter, let fall some Words concerning the great Respect that every one ought to shew in the Worship of God; which gave me sufficient Assurance, that you had formed a right Notion of this Affair, and that you did not judge of it according to the common Prejudices of the Vulgar, but by Experience, and the Nature of the Thing it self. This has encouraged me, under Your Excellency's Protection, to write down my Thoughts of that Matter, without pretending to prescribe to others, and humbly submitting all to Your Excellent Judgment. But before I proceed to the Work it self, I must first humbly lay before You my Plan and Ground-Work, that if that has the Luck to have Your Excellency's Approbation, I may be encouraged to go on. Two Things are here to be consider'd.

I. Wherein the Publick Worship or Service consists.

II. After what Manner and Form it may be best order'd and performed.

I. By Publick Worship, I understand an Outward Act of a reasonable Creature, whereby he openly and solemnly acknowledges the Sovereignty of his



## A PREPATORY LETTER.

creator, testifies his Obedience to Him, returns Him Thanks for his Benefits, and prays to Him for his farther Grace and Favour.

The Opinion which has of late Days prevailed, is, that the Worship consists in the Sermon; so that the Worship of God has even lost its Name among us: For example, we don't say, Will there be Divine Service to Day? Will you go and worship God? But only, Will there be a Sermon to Day? Will you go to Sermon? Among the Papists, Divine Service is performed with scarce any Instruction of the People; and we, on the contrary, place our Service in almost nothing else but Instruction. But as when the Master of the King's Household tells the Servants of the Court how they shall serve their Prince, this is not the Service it self, but only an Instruction how they shall serve him; so is it with Sermons. Sermons are indeed necessary, they are useful, and should accompany the Publick Worship; but they are not the Worship it self, nor yet the essentiallest and principal Part of it. Among the Primitive Christians, Sermons were not accounted the Divine Service, but rather an Interruption of it: For when they had spent some Time in Prayer, and Singing of Hymns, and Reading the Word of God, then stood up the Minister and made a short Exhortation to the People from the Passage of Scripture that had been then read unto them; this was done as 'twere in a Parenthesis, and then they proceeded in their Devotions.

When we consider therefore that Relation there is between the Creator and the Creature, (which is the Foundation of all Worship) the Parts of Worship seem to be these following.

1<sup>st</sup>, Confession of Sins. 2<sup>dly</sup>, Adoration. 3<sup>dly</sup>, Praise and Thanksgiving. 4<sup>thly</sup>, The Consecrating our selves to God. 5<sup>thly</sup>, Prayer or Petition. 6<sup>thly</sup>, Reading of Holy Scripture. 7<sup>thly</sup>, Administration of the Holy Sacraments. 8<sup>thly</sup>, Almsgiving. 9<sup>thly</sup>, Fasting. Of which the first Eight are ordinary and constant Parts of Worship, the 9<sup>th</sup> is only upon extraordinary Occasions.

1. Confession of Sins must come first, as in Daniel's Prayer, Chap. IX. Repentance being the first Step to reconcile our selves to God.

2. Adoration, or falling down before God, and Worshipping, is required as a Mark of our own Humility, and that great Respect we have for God, which, whoever duly considers what God is, cannot but be moved to do; and therefore has it been common to all Religions that ever were in the World; the holy Scripture especially does frequently exhort us to it. O come let us worship, and fall down, and kneel before the Lord our Maker, Psal. XCV. 6. Our Saviour comprehends the whole Worship of God in this one Thing, Thou shalt worship the Lord thy God, and Him only shalt thou serve, Mat. IV. 10. where the original Word which we translate Worship, signifies the Falling down or Prostration of the Body to the Earth. Vide Neh. VIII. 6.

3. Praise and Thanksgiving. We are to praise God both upon account of what He is in Himself, and what He is to us; His own Excellence, and his Goodness towards us, do justly fill our Mouths, as they once did David's, with his Praise; 'Tis our Duty to thank Him for all his Bene-

fits Corporal and Spiritual, Common and Particular, but chiefly for the Spiritual; and above all, for the gracious Redemption of the World by Christ Jesus, as the first Christians used to do.

4. The Consecration of our selves consists in devoting our selves entirely, and without Reserve, to God's Glory and Service, our Bodies, our Souls, our Goods, our Life, and all that we are or have. All this we owe to God, as our Saviour teaches us, bidding us pray, Thy Will be done. And forasmuch as Offerings and Sacrifices do peculiarly belong to the Divine Service or Worship, this is the Christians Offering, that they present themselves and Bodies a living, holy, and acceptable Sacrifice to God, which is their reasonable Service, Rom. XII. 1.

5. Prayer is commanded us by God and our Saviour, and was constantly used by the Primitive Christians: They prayed both for themselves and others, for the obtaining Good, and averting Evil; yet chiefly we must ask Spiritual Things rather than Corporal.

6. God's Holy Word is the Rule of our Faith and our Life; and because many cannot read it, many, tho' they can, neglect it; therefore was it even in the Times of the Old Testament openly read in the Divine Service, Neh. VIII. 3, 18. Luke IV. 16. Acts XIII. 15. The Primitive Christians read it in the same manner, as appears from the Acts of the Ancient Churches: Whereas that Reading which is among us, is not look'd upon as a Part of the Service, and is only heard by those, who, through Mistake, come into Church a little too early, and is done without the least Devotion or Respect, only to fill up the void Space till the Minister comes in and interrupts it. In the Pulpit, there's only a Text read, which is usually but a short Sentence, and then all the rest is but the Work and Words of Man, which yet has the most Attention, though even these Sermons themselves are not heard so much for our own Edification, as to pass a Judgment on the Gifts of the Preacher.

7. The Holy Sacraments are by all allowed to be Parts of Divine Worship, and therefore I shall not here insist upon it.

8. That Almsgiving belongs to Divine Service, is evident, for that God commands his People, not only to appear before Him in his Temple, but likewise that they shou'd not appear empty, Exod. XXIII. 15. — XXXIV. 20. Our Worship is our Sacrifice; by Adoration and Vows, we offer our selves; by Almsgiving we offer our Goods. But of this, as well as,

9. Of Fasting, 'tis unnecessary to add any more.

I conclude this first Point with this Observation, That as all the fore-mentioned Parts are necessary to Divine Service, so is it not enough, that in the Celebration of it, these Parts be in gross and implicitly included under general Expressions in one long confused and undivided Prayer, but each Act must be so separated from the other, and so clearly expressed, that the most simple and ignorant Christian may be able to perceive and distinguish the one from the other; since each of them is a particular and distinct Help or Means both to Devoutness and Attention, and to Holiness of Life.



Confession of Sins humbles Man's natural Pride. Adoration, or falling down on our Knees before God, fills us with an holy Respect and Fear for so great a Majesty, and puts us in Mind, that in all Things we are entirely dependent on Him; it likewise testifies this to other Men, and gives a good Example. The Praise of God, or Thanksgiving, which is common to us with all Creatures, especially the noblest, the holy Angels, kindles in us a Love for so great a Benefactor. The Consecrating or Devoting our selves to God, awakens our Devotion, and hinders that common Hypocrisie, to be present in Body, but absent in Thought, and forces us to perform our Duty with Earnestness before that God to whom we have consecrated both Soul and Body. Prayer puts us in mind of our own Indigence, since we expect all good Things only from another's Bounty, and so renews in us Trust and Dependence on God. The Reading of holy Scripture, represents God as 'twere present speaking to the Congregation. More of God's Word, and less of Man's, ought to be heard. Et sic de cæt.

II. The general Rule concerning the Way or Manner in which all these mentioned Parts of Devotion ought to be performed, is this, That they be so ordered as may be most for the Honour of God, and the Edification of Men. To which End, in my Judgment, the following Particular Rules may be useful.

1st, Divine Service must be duly distinguish'd from the Sermon, and often celebrated when there is no Sermon as well as when there is.

2dly, Divine Service should be so order'd as not so much designed for the Instruction of the People, as for exciting their Devotion, and raising the Heart to God; since Instruction properly belongs to, and is performed by Sermons, Catechisations, and the Publick Reading of God's Word, though there were no Sermon added.

3dly, The Word of God ought to be constantly and diligently read in the Divine Service; and the Method of the English Church is in this Excellent, where, in the Publick Prayers, the Old Testament is read through once a Year, the New Three Times, and the Psalms once every Month.

4thly, The Prayers must be plain and simple, without Pomp of Words, affected Eloquence, or long Reasonings; the Heart must pray, not the Head.

5thly, 'Tis a great Help to Devotion and Attention, when the Publick Prayers are not included in one long confused Prayer, but are divided into several little Prayers, and the Psalms, Lecture, and Prayers so mix'd and vary'd with each other, that the natural Weakness of Man may the better be enabled by these Changes, to go through the whole with Devoutness and Attention.

6thly, The Divine Service ought not to last too long; half, or at most three Quarters of an Hour is sufficient, that the Attention of the Mind be not tired.

7thly, In Divine Service the People should not be mere Spectators or Auditors, but Actors; and that not only in Thought and Heart, but with the Mouth, in praying to, and praising God, as it used to be in the Jewish and the Primitive Apostolical Churches, vid. 1 Cor. XIV. 16. 'Tis well known that the first Christians performed their Devotions per antiphonas,



or alternal Responses; of which there remains nothing more amongst us, than that at the Preparation to the Holy Communion, when the Minister asks the People, whether they truly repent of their Sins? Whether they have Faith in God's Mercy thro' Christ? And whether they resolve to lead a new Life? They should answer at each Question, Yes: And at the Conclusion of the Absolution, Amen; which yet a great many among us don't speak out.

8thly, The Rule by which a devout and edifying Service may be composed, is Threefold. 1. The Holy Scripture of the Old and New Testament, in which there are many excellent Models of Hymns and Prayers, and other Parts of Worship, which we ought to imitate. 2. Sound and sanctified Reason, which (since the Scripture has not prescribed every Particular, but comprehended a great many Things under that general Rule, Let all Things be done decently and in order, 1 Cor. XIV. 40.) may, by considering the Nature of God and Man, and by the Assistance of that Light the holy Scripture gives us, easily judge what will be most for God's Honour, and Mens Edification. 3. The Example of the Primitive Church, which being order'd by the Apostles and Apostolical Men, ought to be of great Weight with us. According to this threefold Rule, the Church of Neufchatel has now for these 2 Years past, order'd and perform'd their Divine Service after a very lovely and edifying Manner; which likewise gave those of Geneva a Desire of doing the same; which, whether it is as yet effected, I am not informed.

These, Gracious Sir, are my humble Thoughts concerning a Liturgy: The All-seeing God is Witness, that they proceed neither from a Desire of Change, nor any other carnal Motive, but from Conviction of their Truth, and a sincere Desire to glorifie God, and edifie his Church. I wait Your Excellency's Orders at Your Leisure, whether according to the Plan here laid down, I shall take upon my self this Work; and till then, defer my Thoughts on the other Part concerning Church Government. God fill Your Excellency with his Grace, and make You a Blessing to his Church. Amen.

Berlin,  
June 25,  
1710.

Signed,

D. E. JABLONSKI.

# A T A B L E of Lessons proper for Festivals.

## At CHRISTMAS.

### The First Week.

#### The FIRST LESSON.

#### The SECOND LESSON.

<b>M</b> onday Morning, <i>Isa.</i> XL. 1,—11.	St. <i>Luke</i> I. 1,—25.
Monday Even. <i>Isa.</i> XI. 1, 10, 12.	St. <i>Luke</i> I. 26,—36.
Tuesday Evening, <i>Isa.</i> XLIX. 1,—23.	St. <i>Luke</i> I. 57,—80.
Wednesday Evening, <i>Malach.</i> III.	St. <i>Mat.</i> XI.
Thursday Morning, <i>Malach.</i> IV.	St. <i>Mat.</i> III.
Thursday Evening, <i>Isa.</i> XLII. 1,—12.	St. <i>Luke</i> III. 1,—20.
Friday Evening, <i>Isa.</i> LII.	St. <i>John</i> I. 1,—18.
Saturday Morning, <i>Heb.</i> II.	St. <i>John</i> I. 19,—51.

Note : In the Times of Festivals, the Prayers of the Ordinary Service for Saturday Evening, are not performed ; because there is a Preparation Sermon.

### The Second Week.

Christmas-Eve, <i>Isa.</i> LXII.	St. <i>Mat.</i> I.
Christmas-Day, <i>Heb.</i> I.	St. <i>Luke</i> II. 1,—20.
The Day after Christmas-Day, <i>Isa.</i> IX.	St. <i>Luke</i> II. 21,—39.

Upon the other Days are to be read the Prophecies that relate to the Coming of our Lord Jesus Christ ; viz. *Gen.* III. *Gen.* IV. 10. *Mich.* V. 2. *Isa.* VII. 14. *Isa.* IX. 5. *Dan.* IX. 24,—27. *Hag.* II. 9. *Mal.* IV. 1, 2, 5, 6. All these Prophecies are to be read at once, and the People are to be made to observe, that they speak of the Time, of the Place, and the Circumstances, on the Birth of Jesus Christ, and there must be added, *1 Pet.* I. 10, 11, 12, 13.

<i>Acts</i> XIII. 16,—41.	St. <i>Matthew</i> II.
<i>1 Epist.</i> St. <i>Joh.</i> I.	St. <i>Luke</i> II. 40,—52.
<i>Isa.</i> LXI.	St. <i>Luke</i> IV. 16,—32.
<i>Titus</i> II. 11,—15. and III. 3, 7.	<i>1 Corinth.</i> XI. 20,—32.

### The Evening of the last Day of the Year.

<i>Psal.</i> XXXIX. 5,—14.	St. <i>Mat.</i> XXIV. 42,—51.
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*New-Year's-Day* in the Evening, (for in the Morning there is always a Sermon.)

<i>1 Thes.</i> V. 1,—11.	St. <i>Matthew</i> XXV. 1, 30.
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## At EASTER.

### The First Week.

Monday Morning, <i>Exod.</i> XII. 1,—28.	St. <i>John</i> XI. 47, &c. & XII. 1,—11.
	Monday



*The FIRST LESSON.*

Monday Evening, *Exod.* XII. 29, —51.  
 Tuesday Evening, *Exod.* XIII. 1, —16.  
 Wednesday Evening, *Isa.* LIII.  
 Thursday Morning, *Isa.* LIV.  
 Thursday Evening, *Isa.* LV.  
 Friday Evening, *Gen.* XXII. 1, —19.  
 Saturday Morn. 1 *St. Pet.* III. 18, —22.  
 & IV. 1, —8.

*The SECOND LESSON.*

*St. John* XII. 12, —50.  
*St. John* XIII.  
*St. John* XIV.  
*St. John* XV.  
*St. John* XVI.  
*St. John* XVII.  
*St. Matthew* XXI. 1 —17.

*The Holy Week.*

Monday Morning, *Phil.* II. 5, —12.  
 Monday Evening, *Isa.* L. 5, —10.  
 Tuesday Evening, *Isa.* LXII. 11, 12. and  
 LXIII. 1, —9.  
 Wednesday Evening, *Dan.* IX. 20, —27.  
 Thursday Morning, *Heb.* IX.  
 Thursday Evening, 1 *Cor.* XI. 20, —32.  
 Holy Friday, *Heb.* X. 1, —25.  
 Saturday Morning, *Rom.* VI. 1, —14.

During all this Week, is to be read *The History of the Pas-  
 sover, drawn out of the Four  
 Evangelists*, in such manner  
 that the Crucifixion may fall  
 out upon *Holy Friday*, and the  
 Burial of our Saviour upon  
*Saturday*.

*Easter Week.*

Monday Morning, *Col.* III. 1, —17.  
 Monday Evening, 1 *Cor.* XV. 1, —34.  
 Tuesday Evening, 1 *Cor.* XV. 35, —58.

*St. Luke* XXIV. 1, —47.  
*St. John* XX.  
*St. John* XXL.

*On Ascension.*

Ascension Eve, 2 *Kings* II. 1, —14.  
 Ascension-Day in the Even. *Eph.* IV. 7, 16.  
 The Day after Ascension, *Heb.* X. 11, 13.

*St. John* XIV. 1: 20.  
 The Hist. of the Ascension, taken  
 out of the Gospels and the *Acts*.  
*St. John* VI. 16, —32.

At WHITSUNTIDE.

*The First Week.*

Wednesday Even. *Ezek.* XXXVI. 22, 28.  
 Thursday Morning, *Heb.* VIII.  
 Thursday Evening, *Isa.* LXL  
 Friday Evening, *Isa.* LV.  
 Saturday Morning, *Joel* II. 21, &c.

*St. John* III. 1. —21.  
*St. John* I. 19, —36.  
*St. Luke* IV. 16, —32.  
*St. John* VII. 33, —43.  
*St. John* XIV. 1, —17.

*The Second Week.*

Monday Morning, *Acts* II.  
 Monday Evening, *Acts* X.  
 Tuesday Evening, *Acts* XI. 1, —18.  
 Wednesday Evening, 1 *Cor.* XII.  
 Thursday Morning, 1 *Cor.* XIII.

*St. John* XIV. 18 —31.  
*St. John* XV.  
*St. John* XVI. 1, —15.  
*St. John* XVI. 16, —33.



## A TABLE of LESSONS.

### The FIRST LESSON.

Thursday Evening, *1 Cor.* XI. 20,—32.  
 Friday Evening, *Rom.* VIII.  
 Saturday Morning, *Gal.* V. 16,—26.

### The SECOND LESSON.

St. *John* XVIII.  
 St. *John* XIX.  
 St. *Matthew*, XII. 22,—45.

### Trinity Week.

Monday Morning, *Heb.* II. St. *Matthew* XXV. 14—30.  
 Monday Evening, *Eph.* IV. 1,—16. St. *Matthew* XIII. 24,—52.

## At the SEPTEMBER FESTIVALS.

### The First Week.

Friday Evening, *Isa.* LV. St. *John* VI. 25,—40.  
 Saturday Morning, *Prov.* IX. 1,—11. St. *John* VI. 41,—65.

### The Second Week.

Monday Morning, <i>Rom.</i> V.	St. <i>Matthew</i> V. 1,—20.
Monday Evening, <i>Col.</i> I.	St. <i>Matthew</i> V. 21,—48.
Tuesday Evening, <i>1 St. Peter</i> I.	St. <i>Matthew</i> VI.
Wednesday Evening, <i>1 St. Peter</i> II.	St. <i>Matthew</i> VII.
Thursday Morning, <i>1 Cor.</i> X. 1,—22.	St. <i>Luke</i> XIV. 15,—24.
Thursday Evening, <i>1 Cor.</i> XI. 20,—32.	St. <i>Matthew</i> XXV. 1,—13.
Friday Evening, <i>1 Epist.</i> St. <i>John</i> III.	St. <i>John</i> XIX.
Saturday Morning, <i>Gal.</i> V. 13,—26.	St. <i>Matthew</i> XXII. 1,—14.
The Eve of a Fast, <i>Isa.</i> LVIII.	St. <i>Matthew</i> VI. 1,—18.
The Day after a Fast, <i>Heb.</i> III. 7, 19.	St. <i>Luke</i> XIII. 1,—19.
and IV. 1,—11.	

It must be observed, that in the Church of *Neufchatel*, at all the Festival Times the Communion is given upon the *Friday* of the *Second Week*, besides the preceding and following *Sunday*, except at *Christmas*, when the *Friday* Communion is put off to *Christmas-Day*, if that falls out upon a Working-Day : Which is the Reason why we read almost always upon the *Thursday* Evening, *1 Cor.* XI. 20,—32.

As to the Ordinary Lessons, it was not thought proper to give a Table of them, because it would have been too long, and of no great Use : It may suffice therefore to observe,

1. That the *Old* and *New-Testament* are read alternately: For Example, *Gen.* I. *Mat.* I. *Gen.* II. *Mat.* II, &c. 2. That when the Chapters are long, they are divided. 3. That certain Chapters are omitted : As for Example, such as consist only of Naming, &c. as also such as contain certain Passages that are somewhat offensive to Modesty. 4. As there are parallel Chapters in *Kings* and *Chronicles*, where the same Histories are repeated, the *Lessons* are taken sometimes out of one, and sometimes out of the other. 5. That the *Old* and *New Testament* are begun together, and that the Historical Books of the *Old Testament* end with the *Revelations*; and then they begin again with *Job* and the *New-Testament*, and end at *Malachi*. Thus they read the *New-Testament* Twice, whilst the

THE  
NEUFCHATEL  
LITURGY.

For SUNDAY MORNING.

**O** UR Help is in the Name of the Lord, who hath made Heaven and Earth. *Amen.*

*My Brethren,*

**L** ET every one of you present himself before the Lord, to make an humble Confession to Him of his Sins, saying after me in your Hearts :

**L** ORD God Eternal, and Almighty Father, we confess and acknowledge before Thy Holy Majesty, that we are poor Sinners, conceiv'd and born in Sin, and in Corruption ; inclin'd to Evil, incapable by our Selves of any Good ; and that we transgress thy Holy Commandments in divers manners ; whereby we draw upon our selves, through thy just Judgment, Ruin and Destruction. Nevertheless, O Lord, we are exceeding sorrowful for having offended Thee, and we condemn our selves and our Offences with a true Repentance, beseeching Thee that thy Grace may assist us in our Misery : Have Mercy upon us therefore, O most gracious God and merciful Father, in the Name of thy Son Jesus Christ our Lord : Forgive us our Offences, and grant and increase in us daily, the Graces of thy Holy Spirit, to the End that we most heartily acknowledging our Wickedness, may



be touch'd with a sincere Grief, that may destroy Sin in us, and produce those Fruits of Righteousness and Innocence, which may be acceptable to Thee, through Jesus Christ our Lord. *Amen.*

*Before the Sermon.*

**O** Almighty God, and Heavenly Father, we are met here together to begin the publick Sanctification of this thy Day, to offer to Thee our Praises and our Prayers, and to hear thy Holy Word; Wherefore we beseech Thee, according to the Promises Thou hast made us, to be present in the midst of us, when we are met to call upon the Name of thy Son; that Thou wouldest be pleased mercifully to look upon us, and to raise our Thoughts and Desires towards Thee, so that we may render an acceptable Service to Thee this Day. Great God, we humble our selves before Thee; we adore thy Infinite Power and Majesty; we thank Thee for all the Temporal and Spiritual Good Things we continually receive from thy Bounty; we bless Thee for our Creation, for our Preservation, and for thy sending thy Son into the World to save us; but particularly we praise Thee, O God, for the glorious Resurrection of thy Holy Son, who rose from the Dead as on this first Day of the Week; for which reason it is, that all Christians meet this Day before Thee: O God, thy Glory is great in all thy Churches, and the Praise of thy Name is celebrated in all the Assemblies of thy Saints: We thank Thee for the great Hopes of Immortality which Thou hast given us by this blessed Resurrection: Let our Praises ascend even unto thy Throne; make us worthy to partake one Day of the Resurrection of the Just, and of the Glory of the Kingdom of Heaven, whereinto the Lord Jesus Christ is entred as our Fore-runner, where He lives and reigns, where He is worshiped and glorified with Thee and the Holy Ghost, God blessed for ever. *Amen.*

**O** God, who instructs us by thy Holy Scriptures; since we are to read, hear, and meditate upon them this Day, enlighten our Minds and purifie our Hearts, to the end that we may receive and comprehend as we ought, the Things which are reveal'd therein: Grant that thy Word may be deliver'd with Purity, Clearness, and Simplicity, and after such a manner as may tend to the Edification of this People: Make the Preaching of this Word efficacious by the Power of the Holy Ghost; so that the holy Seed may be receiv'd into our Hearts, as in good Ground, where it may produce Fruits in abundance; that we may not only hear thy Word, but that we may keep it also, by living after a manner conformable to its Divine Instructions, during all the Time of our abode in this World, and that we may at length arrive to everlasting Happiness, thro' Jesus Christ, † who has taught us to pray, saying:



**O**UR Father which art in Heaven: Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil; For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

*At the Time of the Communion, this that follows is to be added after this Mark †.*

**A**ND since, O God, we celebrate at this time [*this Day*] the Remembrance [*of the Birth*] [*of the Sufferings and Death*] [*of the Resurrection*] of Thy Son, [*and of the coming down of the Holy Ghost*] and that we are about to partake of the Holy Supper, we beseech Thee so to raise our Hearts to Thee, that we may with Faith and Joy, shew forth the Death of our Redeemer till He shall return at the last Day to judge the World, and that we may bear such Fruits of Piety and of Gratitude, as may be acceptable to Thee, through the same Jesus Christ, who has taught us to pray, saying:

Our Father, &c.

*Sunday Morning after Sermon.*

**O** Lord our God, who has commanded to make Prayers and Supplications for all Men; we humble our selves before Thee, to offer up our Prayers for all sorts of Persons, of what State or Condition soever they may be: We pray Thee O Lord, who art the Creator and Father of Mankind, for the Peace of the whole World, and for the Salvation of all Men; have pity upon the Heathens that worship Idols, and who live without God, and without Hope in the World: Bring back the Turks and all Infidels from their Blindness: Vouchsafe, according to thy Promises, to bring about the Conversion of the Jews, to the end that the Fulness of the Nations being come in, there may be but one Fold and one Shepherd, and that all People may know and worship Thee, who art the only true God, and Jesus Christ whom Thou hast sent.

**O** King of Kings, and Lord of Lords, we pray to Thee for all Kings and Princes, and for all such as are exalted above others in Dignity: Grant thy Knowledge to those who are deprived of it, and give Grace to those that know Thee, to make use of their Authority for the Advancement of thy Glory. We pray Thee, more especially, for the sacred Person of the King our Sovereign Lord, for the Queen, for the Prince Royal, and for the Princess his Consort, and for the Prince and Princess their Children; for all the Royal Family; for

the Count of *Wartemberg*, Hereditary Governor General [of this *Principality*] and for all those that are appointed to govern this State, and that have the Administration of Justice and Policy: Give them thy Spirit of Wisdom and Strength, and above all, Holiness and Fear of thy Name, to the end that Order may be established, and that we may lead a quiet and peaceable Life, and serve Thee in Holiness and Purity.

**L** O R D, We offer up to Thee our Prayers for the Wants of Thy Holy Church, which is spread over all the World, vouchsafe to protect, increase, and sanctifie it more and more. Deliver those Churches that are under Persecution, and preserve those that subsist through thy Grace: Take away those Errors, Scandals, and Divisions which afflict Christendom, and unite all Christians in the Bonds of Truth, Piety, and Peace; particularly be gracious to the Churches of this State, and to the Church of this Place; bless the Families and Persons of which it is composed, and make Piety, Concord, and all other Christian Virtues, to reign amongst them.

**W** E pray Thee, O God, for all those that Thou hast appointed Pastors in thy Churches, and particularly for the Pastors of this Flock; strengthen them, sanctifie them, and increase in them those Lights, that Zeal, and those Gifts that are necessary for them to procure the Establishment of thy Kingdom, and the Salvation of the Souls that Thou hast committed to their Charge: Raise up every where, and especially amongst us, Ministers that are faithful, zealous, humble, and Lovers of Truth and of Peace; and for that End, Give thy Grace and Fear to those who are devoted to serve Thee in the Holy Ministry.

**O** Merciful God, have Compassion upon the People that are visited with War, or any other Scourge, and on such Persons who are under Sufferings: We pray Thee for those who are persecuted and in Captivity, for the sake of the Gospel: We recommend to Thee all Widows and Orphans, Poor and Strangers, those that travel, such as are troubled in Mind, such as are infirm, sick, or dying, and particularly our Brethren who are Members of this Church [and who desire our Prayers]. Give to all the Repentance, Patience and Comfort, which they stand in need of, and a happy Issue out of all their Afflictions.

**L** O R D, we pray Thee for all thy Children, and for all those who seek to Thee in Sincerity of Heart, wherever they are, and who labour in their own Salvation, or in that of their Brethren; for those who are doing Works of Charity, and forming holy Designs for the Advancement of thy Kingdom: Strengthen those who are weak in Faith, and in Holiness; and as for such harden'd Sinners as are in a State of Condemnation, grant them all [and particularly those whom we know want our Prayers] Time and Means of being converted. Look



Look down with a favourable Eye upon this State, this City, and all its Inhabitants; grant us fruitful Seasons, and whatever is necessary for our Subsistence: Suffer us not to abuse Thy good Things, but grant that we may use them with Sobriety, Charity, and Thanksgiving: Turn from us those Dangers and Scourges that may seem to threaten us: Deliver us from our Sins: Preserve us from all evil Thoughts, from Ungodliness, from Hypocrisy, and from all that is contrary to thy holy Will. Prevent us always, O merciful God, by thy Grace, and lead us continually by thy Spirit: Give us always good and holy Thoughts, pure, quiet and peaceful Inclinations, and intire Resignation to thy Providence, an ardent Love towards Thee, and such Charity as may induce us to love and edifie one another. Loosen our Hearts from this World, which is nothing but Vanity; and give us Grace to raise them always towards Heaven, where our Treasure lies; to the end that watching and praying continually, and living in Temperance, Justice, and Piety, we may pass our Days in Peace, waiting for the glorious Return of our Saviour. And that when He comes to judge the World, all we who are here in thy Presence, may appear before Thee without Fear or Confusion. O God hear us! hear all those that have now offer'd up their Prayers to Thee: Reject not the most humble Supplications of thy Servants, but grant us those Things we have asked of Thee, and all others that are necessary for us; and this we beg in the Name of Jesus Christ, who has taught us to call upon Thee, saying:

**O**UR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

**L**ORD, we give Thee Thanks for having call'd us to the Knowledge and Profession of the Christian Faith. We beseech Thee to preserve and increase it more and more in our Hearts, to the end that we may constantly persevere therein, and always make a sincere Confession of it, saying in the Communion of the Universal Church:

**I** Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell; the Third Day He rose again from the Dead, He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty; from thence He shall come to judge the Quick and the Dead.



I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. *Amen.*

*The Blessing.*

**T**HE Lord bless you and keep you: The Lord enlighten you with his Countenance, and be merciful to you: The Lord turn his Face towards you, and keep you in Prosperity. *Amen.*

Go in Peace, and remember the Poor.

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*When Young Persons are to be admitted to the Ministry, they shall be recommended to the Prayers of the Church the Sunday preceding, after the Sermon, and before the Prayer, in the following manner.*

**Y**OU are exhorted to pray to God for one [*several*] of our Brethren, who is [*are*] to be admitted this Week into the Holy Ministry, and to remember him [*them*] in your Prayers, both Publick and Private.

*To that Paragraph of the Prayer that relates to Ministers, after these Words: Give Thy Grace and Fear to those who are devoted to serve Thee in the Holy Ministry: Add this which follows.*

**G**RANT that our Pastors may never admit others than blameless Persons, and such as are fit to teach; and that they may always make a wise and just Choice of those whom they shall call to this Holy Charge. We pray Thee particularly to endue with thy Spirit and Heavenly Gifts, him [*those*] who is [*are*] to be consecrated to Thee at this Time, and to sanctifie him [*them*] to the End, that by the Purity of his [*their*] Doctrine, and by the Holiness of his [*their*] Life, he [*they*] may exercise his [*their*] Ministry, to the Glory of thy Name, and the Edification of thy Church.

*For*

A black and white micrograph showing a single cell with a large, dark, circular nucleus. The cell is roughly circular in shape, and the nucleus is positioned slightly off-center.

dom, the power, and the glory for ever and ever.

*Catechisings of the Week before the Communion.*

*This is to  
be said when  
there are any.*

OUR



**O**UR Father which art in Heaven: Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

*After the Catechism, the Blessing is given.*

**T**HE Grace of our Lord Jesus Christ, the Blessing of God, and the Fellowship of the Holy Ghost, be with us all. *Amen.*

**FOR**

Sunday Evening after Sermon.

FOR  
SUNDAY EVENING.

OUR Help is in the Name of the Lord; who hath made  
Heaven and Earth. Amen.

*Here follows the Confession of Sins, as in the Morning.*

*Before the Sermon.*

O Lord, since we are here met in thy Name \* to hear and meditate upon thy holy Word, which Thou hast given us to be a Lamp to our Feet, and a Light to our Paths; we beseech Thee with all our Heart, and for the Love of Jesus Christ, who is the Light of the World, to enlighten our Understanding, and to give us thy Holy Spirit, which may lead us into the Knowledge of the Truth, and sanctifie us. Give us Grace to hearken diligently to thy Word, to comprehend the Meaning of it well, and to conform our Life to the Instructions therein given; to the End that what we shall hear, may turn to the Glory of thy Name, to our Advancement in Piety, to the Comfort and Salvation of our Souls, thro' Jesus Christ our Lord. † In whose Name we call upon Thee, saying:

Our Father, &c.

† The Sunday on which Notice is given of the Sacrament, the Prayer appointed for the Communion-Service, Page 3, is to be here read.  
And since, O God, &c.

C

Sunday

On Christmas Day: To celebrate the Remembrance of the Birth of Jesus Christ our Lord; and to, &c.

On Ascension Day: To celebrate the Remembrance of the glorious Ascension of Jesus Christ our Lord; and to, &c.

The Saturday Evening before the Holy Sacrament: To prepare our selves for the Communion of the Holy Supper, to which we are call'd to Morrow; and to, &c.

The Sunday Evening of the Communion: To give Thee Thanks for having been admitted this Day to the Communion of the Holy Supper; and to, &c.

The Fastings Weeks beginning the Sunday before: To dispose our selves to an extraordinary Humiliation in thy Presence, whilst we are celebrating the Publick and to, &c.



## Sunday Evening after Sermon.

**G**REAT God, we present our selves again before thy Majesty, to return Thee Thanks for the Happiness we have had of meeting in thy House this Holy Day, to render Thee the Service which is due to Thee, and to hear thy Word. We acknowledge that it is of thy great Goodness that we enjoy these precious Advantages, of which so many other People are deprived: For, O God, we have sinned against Thee, we have offended Thee by our Ingratitude, and by abusing the Liberty that Thou hast granted us of serving Thee publicly; so that we have but too much deserv'd that Thou shouldest remove thy Candlestick from amongst us. O God, we adore thy Mercy and Support, and we pray Thee, in the Name of Jesus Christ, to have Compassion on us, and to sanctifie us more and more, to the end that we may serve Thee with a new Zeal all the Days of our Life.

Hear, O Lord, the Prayers which have been offer'd up to Thee this Day, for the Salvation of all Mankind; for Kings, Princes, and Magistrates, and particularly for the sacred Person of our Sovereign Lord the King, for the Queen, for the Prince Royal, for the Princess his Consort, and for the Prince and Princess their Children, for all the Royal Family, for the Count of *Wartemberg*, Hereditary Governour General, and for all that are in Authority within this State. Receive the Supplications that we have made, and that we do again make to Thee, for the Peace, and for all other the Wants of thy Church; and above all, for the Church of which we are Members, for the Pastors and Ministers of thy Word, for the entire Establishment of thy Kingdom, for the Conversion of Sinners, for the Perseverance of the Just, for those who are persecuted for the sake of Truth and Holiness, and for all Persons that are afflicted in Body and in Mind, or in any other manner, among which we recommend to Thee those that are Members of this Church.

We continue also to offer Thee our Vows for the Prosperity of our Country, and to beseech Thee to preserve us from the Dangers and Temptations which may threaten us. Grant us, O merciful Father, all these Favours, and all others of which we may stand in need. Accept the Worship which we have paid Thee this Day. Hear all those that have call'd, and that do call upon Thee with all their Heart, wheresoever they may be. O God, bless the Instructions of thy Word, and the Exhortations which Thou hast caus'd us to hear this Day by the Ministry of thy Servants, to the end that they may incline our Hearts to thy Love, and to thy Fear, that we may serve Thee with Faithfulness even to the Death; and that being improv'd by the Means and Opportunities of Salvation which Thou hast offer'd to us during the Course of this Life, we may be received into the Temple of thy Glory, to praise Thee everlastingly in the Assembly

For SUNDAY EVENING.

of all the Saints, through Jesus Christ our Lord ; in whose Name we offer up unto Thee the Prayer that He has taught us.

**O**UR Father which art in Heaven : Hallowed be Thy Name : Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

**L**ORD, we give Thee Thanks for having call'd us to the Knowledge and Profession of the Christian Faith ; we beseech Thee to preserve it, and to encrease it more and more in our Hearts, to the end that we may constantly persevere therein, and that we may make Thee a sincere Confession thereof, saying in the Communion of the Catholick Church :

**I** Believe in God the Father Almighty, Maker of Heaven and Earth : And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ; He descended into Hell ; the Third Day He rose again from the Dead, He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty ; from thence He shall come to judge the Quick and the Dead.

I believe in the Holy Ghost ; the Holy Catholick Church ; the Communion of Saints ; the Forgiveness of Sins ; the Resurrection of the Body, and the Life everlasting. *Amen.*

*The Blessing.*

**T**HE Lord bless you, and keep you, the Lord make his Countenance to shine upon you, and be merciful to you ; the Lord turn his Face towards you, and keep you in Prosperity. *Amen.*

Go in Peace, and remember the Poor.



# FOR THE WORKING DAYS.

When there is a SERMON.

**O** UR Help is in the Name of the Lord; who hath made Heaven and Earth. *Amen.*

*My dear Brethren,*

**S**INCE we are come hither to present our Adorations, our Praises and our Prayers to the Lord our God, and, to hear his Holy Word, let every one of us lift up his Heart to Him, and make a sincere Confession of his Sins, saying:

**O** Lord God, heavenly Father, we acknowledge all of us in general, and each of us in particular, that we are not worthy to appear in thy Presence, nor to ask any Favour of Thee. We have not obeyed thy Commandments, but have transgress'd them in divers Manners. Lord, we bewail the Greatness and the Number of our Offences. Pardon us, O God of Mercy, pardon, for the sake of Jesus Christ, all those who repent, and who ask Thee Forgiveness. Sanctifie us, and make us New Creatures; to the end that the Glory of thy Mercy may be celebrated for ever, through Jesus Christ our Lord. *Amen.*

Let us adore our God, and give Him Thanks.

**I**T is just and reasonable that we adore Thee, O Lord God Almighty, who has created Heaven and Earth, and all Things that are therein; and that we render Thee continual Thanksgivings for all the Favours that we every Day receive from thy bountiful Hand. We bless Thee for our Preservation to this time, for having protected us the last Night, and happily brought us to the Beginning of this Day, and for allowing us to appear at this Time, and in this Holy Place before Thee. Lord we praise Thee, we desire to serve Thee this Day and all our Life: We devote our selves to Thee, and we submit our selves entirely to thy holy and gracious Pleasure; vouchsafe, O Lord, to protect and keep us this Day, to the end that we may spend it and our whole Life, in thy Peace, in thy Joy, and in thy Fear, through Jesus Christ, who liveth and reigneth with Thee, O God, blessed for ever. *Amen.*

*After*

*After this Prayer, a Psalm is to be sung; and after the Psalm, the following Prayer is to be said.*

**O** LORD, since we are here met in thy Name \* to hear thy Word, which Thou hast given us to be a Lamp to our Feet, and a Light to our Paths: We beseech Thee with all our Hearts, and for the Love of Jesus Christ, who is the Light of the World, to enlighten our Understanding, and to give us thy Holy Spirit, which may lead us into the Knowledge of the Truth, and sanctifie us. Give us Grace to hear attentively thy Word, to understand well the Meaning of it, and to conform our Lives to the Instructions therein given us; to the end that what we shall hear, may turn to the Glory of thy Name, to our Advancement in Piety, to the Comfort and Salvation of our Souls, through Jesus Christ our Lord. In whose Name we call upon Thee, saying:

Our Father, &c.

*After the Sermon.*

**O** Eternal and Almighty God, we present our selves before Thee, after having heard thy Holy Word; to offer to thy Divine Majesty our Prayers and our Supplications, both for our selves and for all Men. We beseech Thee to enlighten all the People of the Earth, with the Light of the Gospel, to the end that they may come to the Knowledge of the Truth and be saved. We pray to Thee for all the Wants of the Catholick Church: Behold in Mercy, all thy People, and all thy Flocks, particularly this here. Preserve them, keep the Candlestick of thy Word among them. Remove from them Scandals and Hypocrisie, and make Piety, Charity, and all sort of Vertues, to reign among them.

Bless the Ministers of thy Church; and particularly those to whom Thou hast intrusted the Care of our Souls: Grant that they may always dispense thy Word in Purity, and labour with Zeal and Fidelity in the Edification of their Flocks. We pray Thee also for the higher Powers, and in particular for the sacred Person of our Sovereign Lord the King, the Queen, for the Prince Royal, and for the Princess his Consort, and for the Prince and Princess their Children, for all the Royal Family; for the Count of Wartemberg, Hereditary Governor General of this Principality, and for all those that are in Authority over us. Guide them by thy Spirit, assist them in the Exercise of their Offices, to the end that Religion, Justice, and Peace may flourish under their Government and Authority.

\* Here must be added, according to the Circumstances, that which follows:

*In Sacrament-Time, the Prayer above in the Service of Sunday Morning, Page 3. And since, O God, &c.*

*In the Time of Fasting, add: To dispose our selves to be extraordinarily humbled*



**A**LMIGHTY and most merciful God, we recommend to thy Favour, those Persons that are in Affliction: Grant to such as are sick, and especially to those that are Members of this Church, the Succour, Patience, and Repentance, of which they stand in need. Convert the Sinners, and strengthen those that walk in thy Ways. O God, bless the Just, and all such as are of an upright Heart. Protect the Weak and the Innocent: Give Ease to the Poor: Comfort the afflicted Souls: Deliver those that are persecuted for Righteousness; and assist all those that are in any Danger, or in pressing Necessity. Bless our Country, this City, and all its Inhabitants: Give Peace in our Days, O Lord, turn from us thy Judgments, and we will bless thy Holy Name. And since we are about to return to the Works of our Calling, vouchsafe, O Lord, to bless the Labour of our Hands, and so to guide us, that we may always set thy Will before our Eyes, to conform our selves thereto, and that whilst we are pursuing Things Temporal, we may not neglect the Things Eternal, but that we may first and chiefly seek thy Kingdom and thy Righteousness.

Suffer not the Temptations and Cares of this Life, to draw away our Hearts, nor to take out of them the Seed of thy Word which has now been sown in them. O God, make us to understand, that the World passes away with the Lusts thereof, that our Life wastes, and that we must soon leave every Thing; to the end that the Consideration of the Vanity of this Life, may induce us to live in thy Fear, that so we may die in thy Favour, and partake of the Resurrection of the Righteous: O Lord our good God, vouchsafe to give us whatsoever is necessary for us towards the happy finishing of our Cause: Take us into thy Protection, supply all our Wants, and be Thou our Guide even to the last Hour, through Jesus Christ thy Son.

**O**UR Father which art in Heaven: Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil: For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

### *The Blessing.*

**T**HE Blessing of God our Father; the Grace and the Peace of our Lord Jesus Christ, be given and multiplied to you, through the Communication of the Holy Ghost. *Amen.*

Go in Peace.

# P R A Y E R S

That are to be read after SERMON,  
UPON  
DIFFERENT OCCASIONS.

## SATURDAY EVENING.

*After the Sermon for the Preparation to the Lord's-Supper;*

**O** Our God and our Saviour, we humble our selves before Thee, to render Thee Thanks for all thy Mercies, and particularly

*At Christmas that which follows, is to be added.*

Forasmuch as in these Festivals of *Christmas*, we have the Comfort of meditating upon the Mystery of the Incarnation of Jesus Christ our Lord, thy Eternal Son, and to celebrate the blessed Remembrance of his Birth,

*At Easter.*

Forasmuch as in this Festival of *Easter*, [*Holy Week of the Passion*] we may meditate upon the History of the Sufferings of the Death and glorious Resurrection of our Lord Jesus Christ, by which Thou hast releas'd us from everlasting Death, to bring us into Life Eternal.

*At Whitsuntide.*

Forasmuch as in these Festivals of the *Pentecost*, we have the Happiness to meditate upon the miraculous and precious Gift of thy Spirit, which Thou didst as at this Time pour out upon the Apostles, and which Thou dost still shed upon all those who believe in Thee by their Ministry.



*At the Communion in September.*

Forasmuch as at this Time, we may celebrate the blessed Remembrance of the Sufferings of thy Son Jesus Christ, and meditate upon the Wonders of our Redemption.

*After which, the Minister goes on, and says,*

We bless Thee also for the Favour Thou shewedst to us miserable Sinners, in calling us to thy Holy Table, to the end that we may partake of the Benefits that Jesus Christ has purchased for us by his Death and Resurrection. Lord we praise Thee, we bless Thee, and we give Thee Thanks, with all the Gratitude we are capable of; and we beseech Thee at the same time, that Thou wouldst be pleas'd, by thy Spirit, to sanctifie us, who of our selves are unworthy to appear at this Holy Table. Lord Jesus give us Grace, that having well understood what is represented to us by this holy and venerable Sacrament, and especially the Greatness of the Love which Thou hast hereby shewn us, we may come to thy Table with such Dispositions as are necessary for Worthy Communicants. Give us, O God, a true Knowledge and lively Sorrow for our Sins, and humble Recourse to thy Mercy, a perfect Trust in thy Merit, which is our only Comfort, and all our Refuge both in Life and Death. Imprint in us a deep Sense of thy infinite Charity, and a firm Resolution of serving Thee our God, according to thy Will, and of ordering the rest of our Life as becomes those Persons that are renewing the Vows of their Baptism, and engaging themselves again in thy Service. Grant us also the Grace to love one another as Thou hast loved us, and to pardon one another as Thou hast pardoned us. Lord Jesus, put into our Hearts what is wanting to our Preparation, preserve us from the Danger of Eating this Bread, and of Drinking this Cup unworthily, by which means we should render our selves guilty of thy Body and of thy Blood. O Lord God, grant that in this Feast, [*of the Birth of Jesus Christ*] [*of Easter*] [*of Pentecost*] and at all Times, we and all thy Church, may shew forth, as we ought, the Remembrance [*of the Birth*] [*of the Sufferings and Death of Thy Son*] that Jesus Christ may live in us, and we in Him, that we may die and rise again with Him, and that we may walk in Newness of Life, even to the End of our Days; and all to the Glory of thy Holy Name, and our Eternal Salvation, through Jesus Christ our Lord. Amen.

Our Father, &c.

*After the Lord's Prayer, the People sing a Psalm, and then the Minister gives the Blessing.*

*For the Two Sundays in Christmas.**After Evening Sermon.*

**G**REAT God, who art the Creator of the World, and the Father of our Lord Jesus Christ, we lift up our Hearts to Thee, to adore thy infinite Majesty, and chiefly to celebrate thy great Mercy, and to offer to Thee the humble Sacrifice of our Blessings and Praises. It is just, it is our Duty, and it is a good Thing, that at all Times, and in all Places, we should give Thee Thanks, O Lord our God, Holy Father, Almighty and Everlasting God ! But above all, we ought to do it at this Time, in which Thy whole Church is met together to meditate upon the Mystery of the Nativity, and of the Death of our Redeemer Jesus Christ. Thou hast sent thy only Son into the World in the Fulness of Time, out of thy great Love towards Men ; Thou hast been pleas'd that He should be born upon the Earth, and that He should be there subject to the Miseries of our Nature ; and that in dying for the Salvation of Man, He should sacrifice the same Body that He had taken upon Him in the Womb of the Blessed Virgin, His Mother.

O Lord, we acknowledge with Joy and Thanksgivings, that it is by that Birth and that Death, that we have been translated from Death to Life, and made the Heirs of thy Kingdom. Wherefore with the Angels, and with all the Heavenly Host, we magnifie thy glorious Name, and celebrate thy Mercy. Let all the Angels adore thy Glory and thy Goodness ! Let the Sons of Men, as long as there any upon Earth, shew forth thy great Praise, and say, Glory be to God in the Highest, Peace on Earth, and Good-will towards Men !

O Jesus our Saviour, we bless Thee that Thou didst become Man for our Redemption ; and we beseech Thee to make us sensible of the saving Fruits thereof. Thou who art the Son of the blessed God, the Joy and the Glory of Mankind, the Lamb of God that takest away the Sins of the World, have Mercy upon us miserable Sinners ! Thou who hast partaken of our Infirmities here upon Earth, who hast died, and having taken up thy Life again, didst return into the Bosom and Glory of thy Father, where Thou sittest on His Right-hand, where the Angels are put under Subjection to Thee, and where Thou preparedst for us Everlasting Mansions ; Hear our Prayers, and receive the Praises which we offer to Thee. Thou who art come to destroy the Works of the Devil, turn us from our Iniquities, and enable us to forsake them. Grant that as Thou wast born and didst live in a very mean Condition, and didst renounce the Pleasures and Glory of the World, even to the Death of the Cross, we also may despise the sinful Vanities and the false Goods of the World, and that we may only aim at the Glory and at the good Things which Thou hast procured



for us; that as Thou hast so much loved us, we may also ardently love Thee, and that nothing may separate us from thy Love.

O God, since thy dear Son was born, to make us thy Children, and Heirs of thy Kingdom, and of everlasting Life, grant that we having that Faith and that Hope, may purifie our selves as He is pure; to the end that we may be enabled worthily to celebrate thy Praise, and to rejoice before Thee; and that when this glorious Saviour, who appeared the first time in sinful Flesh, shall appear again without Sin and with Glory, for those who wait for his Salvation, we may be made like to Him in his Kingdom, where He lives and is worshiped for ever and ever. *Amen.*

Our Father, &c.

*And the rest as on Sunday Evening.*

### For Christmas-Day.

**O** Almighty God and Merciful Father, we ought to bless and give Thee Thanks at all Times, but chiefly on this Day on which we celebrate the Remembrance of the blessed Birth of Jesus Christ our Redeemer. Thou didst promise to our first Parents in Paradise, that Thou wouldst send thy Son into the World; Thou didst also declare his Coming by the Prophets, and Thou hast caus'd Him to be born in the Fulness of Time. Thy Eternal Son, who was from the Beginning with Thee, did not disdain to unite Himself to our Nature, and to be made Man; so that He who was very God, took upon Him the Form of a Servant, and did partake of Flesh and Blood as Children, being made like to his Brethren in all Things, Sin only excepted; to the end that He may be a merciful High-Priest, and that He might make Attonement for our Sins, and have Compassion on us. How great and venerable is this Mystery of Godliness! God manifest in the Flesh, justified in the Spirit, seen of Angels, preach'd unto the Gentiles, believ'd on in the World, received up into Glory.

O God, we acknowledge, that without this happy Birth, we had perish'd everlastingly. Let the Prayers and the Praises which we offer to Thee this solemn Day, be acceptable to Thee. Let the Joy which we feel, be sincere and pure; and let the Birth of thy Son become our Salvation. Look down with a favourable Eye upon thy People, who offer their Supplications to Thee. Keep thy Church which this Day celebrates the Coming of their Saviour, and proclaims thy Praises. O God, who didst declare the Birth of thy Son by the Angel *Gabriel*, and who didst cause this holy Child to be born of a Virgin, grant that Christ may be form'd in our Hearts, that He may be born, that He may live and dwell there through Faith, to the end that we may only live in Him and for Him.

## For NEW-YEARS-DAY.

Lord, who didst cause a divine Brightness to shine about the Shepherds that Night in which thy Son came into the World, enlighten our Souls with the Beams of thy Heavenly Light. Grant that from this Time, and hereafter, we may live in Holiness, Justice, and Temperance, as it behoves those who believe that thy Son is come into the World to save them; to the end that we may wait with Joy and Peace, the blessed Hope of the second and glorious Appearance of Jesus Christ; to whom with Thee and the Holy Ghost be given Honour and Glory, for ever and ever. *Amen.*

Our Father, &c.

## For New-Years-Day.

*After Sermon.*

O Eternal and Almighty God, we humble our selves before Thee, to sanctifie the Beginning of this Year by our Adorations, our Praises, and our Prayers. Lord, we adore thy infinite Majesty, and we give Thee Thanks from the bottom of our Hearts, for all the Mercies Thou hast so bountifully bestowed on us to this present Time. Thou hast given us Life, Thou hast preserv'd it, and we are beginning another New-Year, which Thou dost vouchsafe to add to those we have already past in this World. Thou hast not ceased to heap upon us thy Favours, both general and particular, both for the Body and the Soul. [Thou hast caus'd us to enjoy Peace, Plenty, and Liberty: Thou hast removed War, Famine, and other Miseries from our Country; and whilst almost all the People of Europe have been afflicted, Thou hast caus'd us to dwell in Safety, and to pass our Years in a profound Peace.] But above all, O God, Thou hast enriched us with thy spiritual Blessings, Thou hast multiplied them upon us, by continuing among us the Candlestick of thy Word, by keeping thy Service and the Ministry of the Gospel in the midst of us, by calling us to thy Table, by inviting us to Repentance, by thy Assistance, by thy Chastisements, by thy Mercies, by the Warnings of thy Word, and of thy Spirit, and by giving all of us in general, and each of us in particular, the Time and the Means of working out our Salvation.

*This Paragraph is us'd in Time of Prosperity.*

O Almighty God, the Fountain of all Goodness, receive the Praises and Thanks which we offer to thy Divine Majesty. And though we have offended Thee in divers Manners, and have abus'd thy Mercies, have Pity on us, for the sake of Jesus Christ, and withdraw not thy Favour and Protection from us.

Lord, we devote our selves to Thee, the Beginning of this Year, being desirous of employing it better than we have done the



are past: We beg thy Blessing, deny it not to us, O God, and let thy Mercy accompany us during this Year, and to the end of our Days. *Amen.*

Bless the sacred Person of our Sovereign Lord the King, prolong his Days, preserve him for the Good of thy People, to the end that we may live peaceably under his just Government, and serve Thee in Holiness all the Days of our Life. Bless also the Queen, the Prince Royal, the Princess his Consort, the Prince and Princess their Children, and all the Royal Family; the Count of *Wartemberg*, Hereditary Governour General, and all those that are in Authority in this State, or in this Town. Bless the Pastors and Ministers of thy Word: Keep thy Church in general, and particularly the Flocks which thy Providence has gathered in our Country. Above all, grant thy Blessing to this Church and its Pastors, to the Families and private Persons of which it is composed, to Great and Small, to Rich and Poor, to Young and Old, to Fathers and Children, to Masters and Servants, to Merchants and Handy-Crafts-Men, and to all sorts of Persons, of whatsoever Condition they be: Help all those that are afflicted by Sickness, or in any other manner, and particularly those that are Members of this Church: Deliver the Persecuted, convert the Sinners, bring back the Wanderers, confirm in Holiness all those that fear Thee, and grant us whatsoever is necessary to pass this Life happily, and to attain everlasting Salvation. And since, O Lord, we are warn'd by this Day, that the Years of our Life do wear away, give us the Grace to consider seriously, both to Day and at all Times, that we are mortal, and that our End approaches daily; to the end, that we may have a wise Heart; that we may endeavour after a better Life, where neither Days, Months, nor Years will be reckoned; and that during the Time that remains for us to live in the Flesh, we may live no longer according to the Lusts of Men, but according to thy Will.

O God grant us the Grace to live in such Wisdom, Temperance and Holiness, that when the Course of our Years shall be finished, and the Hour of our Death shall be come, we may leave this World with Joy, and rest in Peace, in Expectation of a happy Eternity. Lord hear us, Lord receive these Thanks, Supplications and Vows which we now offer to Thee, through Jesus Christ thy Son. *Amen.*

Our Father, &c.

*For Palm-Sunday.*

*After Evening Sermon.*

O Almighty God, we beseech thy Divine Majesty to receive the Sacrifice of Praises and Thanksgivings which we offer to Thee this Day. We praise Thee, O God, for having deliver'd up thy

Thou hast now afforded us to shew forth the Remembrance of that Death, in partaking of the Holy Sacrament, which was appointed to be a Memorial for it. Lord, we celebrate thy Mercy, we return Thee Thanks for so precious a Gift, and we beseech Thee, that all we who have been Partakers of these holy Mysteries, may reap the Fruits of the Sufferings of our Redeemer, and through thy Bounty, obtain the Pardon of our Sins, the Grace of thy Spirit, the Sense of thy Love and Peace, and after this Life, the Glory of thy Kingdom. Lord, we also offer to Thee at this time, our Bodies, our Souls, our Persons, and all that is within us, as a living Sacrifice; desiring to glorifie Thee, to serve Thee, and to live only for Thee. Praise the Lord all ye his Servants; celebrate his Name, for He is Good, for his Mercy endures for ever: Rejoice thou Daughter of Sion, behold thy King cometh in the Name of the Lord to save Thee, *Hosanna* to the Son of David! Blessed be he that cometh in the Name of the Lord! Blessed be the Kingdom of David our Father! Peace be in Heaven, and Glory in the Highest.

O Lord Jesus, who as on this Day didst enter into the City of Jerusalem in the midst of the Acclamations and Praises of a Multitude of People, and of thy Disciples, who spread their Garments in the Way, and who followed Thee, carrying Branches of Palms in their Hands, give us Grace to prepare the Way for Thee by all kind of good Works, to present Thee with the Fruits of Righteousness, to serve Thee constantly, and to rejoice without ceasing in thy Salvation.

O Lord, who was pleas'd to be praised by the Children as on this Day, that cried in the Temple, *Hosanna*, to the Son of David; grant that in Imitation of their Innocence and Simplicity, we may worthily celebrate thy Praises this Day and all our Days. Grant that when Thou shalt come from Heaven at the last Day, we may meet Thee in the Air, and enter with Thee triumphant and victorious in the Heavenly Jerusalem, into the Temple and Palace of thy Glory. *Amen.*

Our Father, &c.

### For Good-Friday.

**A**Lmighty God, we beseech Thee to look down mercifully upon this thy Congregation for which our Lord Jesus Christ was pleas'd to be betray'd, and deliver'd, as on this Day, into the Hands of wicked Men, and to endure the Death of the Cross. Grant us, Lord, this Favour, that as thy dear Son has suffer'd and shed his precious Blood for the Atonement of our Sins, we may thereby obtain the Pardon of thy Mercy, and that that precious Blood may purifie our Consciences to serve Thee, the living God, through the same Jesus Christ thy Son. *Amen.*



**O** Lord, who hast gathered to thy self a Church upon Earth, and who dost govern and sanctifie it by thy holy Spirit, receive the Supplications that we offer Thee for all the Wants of thy Holy Church, and for all the different Conditions of those that compose it; to the end that it might be a glorious Church to Thee, and without Spot, and that every one of its Members may serve Thee faithfully, according to his Imployment and Station. Vouchsafe always to assist those whom Thou hast appointed Pastors and Teachers therein, and that labour in the Work of the Ministry. Bless and fill with a true Zeal, Christian Princes and Magistrates, and particularly those on whom we depend; to the end, that having the Happiness of being Members of thy Church, they may be the Nourishers and Protectors of it. Inspire all Christians with the Spirit of Peace and Concord. Bring back those that are in Error, to the Knowledge of the Truth. Grant to Sinners Repentance and Pardon for their Faults. Strengthen all those that fear Thee, to the end that they may be the Salt of the Earth, and the Light of the World. Give thy Blessing to the Youth which thy Church has consecrated to Thee at this Time, and confirm them in thy Grace. Hear all those that call upon Thee, whatever their Necessities and Afflictions are, and supply all our Wants, for the sake of Jesus Christ. *Amen.*

**O** Merciful and Gracious God, who hast made all Men, and who hatest nothing that Thou hast made, have Pity upon all the People that are in Ignorance and Infidelity. Lord Jesus, who didst this Day pray for those that crucified Thee, have Mercy upon the Nation of the Jews, that were the Authors of thy Death. Hear the Prayers which we offer for that People: Remove from their Heart the Veil of Incredulity and Blindness; to the end that being enlightened by thy Light, they may look upon Him whom they have pierced, and that according to thy Promises, all Israel may be saved.

**O** Almighty God, have Mercy upon the Heathens that worship Idols, and that are without God, and without Hope in the World. Grant that they forsaking their Idolatry, may know and serve Thee, who art the Living and True God, and thy Son Jesus Christ whom Thou hast sent. Deliver also the Turk, and all other Infidels, from their Blindness, to the End that they may be saved with thy People.

**O** Lord Jesus Christ, who art the chief Shepherd of the Sheep, and Redeemer of Man, gather together the Sheep which are not yet in thy Fold, so that there may be but one Flock and one Shepherd; and that the Fulness of the Nations being come into thy Church, every Mouth may praise Thee, and every Tongue acknowledge Thee the Lord, to the Glory of God the Father. *O Lord*

hear us. O Jesus Son of God, who did, shed thy Blood for us this Day, and gave thy Life for the Salvation of Man, have Mercy upon us miserable Sinners. O Lamb of God that takest away the Sins of the World, hear our Prayers. Thou who reignest with the Father and the Holy Ghost, one God alone blessed for ever.

*For the Saturday before Easter.*

**O** GOD, who wert pleas'd that thy Only Son should die, that He should be buried, and remain in the Tomb till the Third Day, grant that all we who have been baptized into his Death, may be also buried with Him, by a continual Mortification of our corrupt Affections; to the end that as He is rais'd from the Dead, we may also be rais'd to a New Life; and that after having past thro' Death and the Grave, we may attain to the Joy of a happy Resurrection, through the Merits of Him who is dead, buried, and risen for us. *Amen.*

*For Easter-Sunday.*

*After Evening Sermon.*

**S**INCE we are this Day met together to celebrate the Christian Passover, let us all with one accord, lift up our Hearts to praise the Almighty God our Heavenly Father for having, as on this Day, rais'd his Son Jesus Christ, after He deliver'd Him to Death for us. Let us return Him Thanks for it; let us rejoice before Him; let us praise Him; let us celebrate Him; and let us glorifie his Holy Name. O God, we thank Thee, forasmuch as we this Day behold the Accomplishment of our Redemption. Thou hast deliver'd thy only and well-beloved Son, who knew not Sin, to the Death of the Cross. He was broken for our Transgressions, and bruised for our Iniquities. And after He had given his Life as an Offering for Sin, Thou didst raise Him from the Dead on the Third Day, to be the great Shepherd of thy Sheep: 'Tis for this Reason that all thy Church is met this Day, and that thy Saints every where proclaim thy Praises.

Christ our Passover was sacrific'd for us; wherefore let us celebrate the Feast, not with the Leaven of Malice or Hypocrisie, but with Sincerity and Truth. Christ having been rais'd from the Dead, dies no more, and Death has no more Dominion over Him. He died once for Sin, but now He is living unto God. Being the Prince of Life, He could not be holden by the Bands of Death. God did not leave his Soul in Hell, nor did He suffer his Holy One to see Corruption. He has overcome Death: He is risen from the Grave, and lives for ever and ever. The Stone which the Builders refus'd, is become the Head Stone of



the Corner. This is the Lord's doing, and it is marvellous in our Eyes. This is the Day the Lord has made; come and let us rejoice therein. God has rais'd us with Christ, and has caus'd us to sit down with Him in the Heavenly Places. Blessed be God the Father of our Lord Jesus Christ, who by his great Mercy has regenerated us to a lively Hope, by the Resurrection of Jesus Christ from among the Dead, to obtain an incorruptible Inheritance which is reserved for us in the Heavens. Christ is risen, and is become the first Fruits of those that sleep. As by Man came Death, so also by Man came the Resurrection of the Dead: And as in Adam all die, so in Christ shall all be made alive. Death is swallowed up for ever. O Death! where is thy Sting? O Grave! where is thy Victory? Thanks be to God who has given us the Victory through Jesus Christ.

Receive, O Almighty God, the Sacrifices of Thanksgivings which thy Servants offer up to Thee this Day of the Resurrection of our Redeemer. Lord, who hast opened unto us the Passage into a better Life by this blessed Resurrection, grant us the Grace, that we being risen with Christ, may love the Things that are above, and not those which are upon the Earth; to the end, that living no longer to our selves, but to Him that died, and is risen again for us, and who is to be the Judge of the Quick and Dead, we may partake of the Resurrection of the Just, and be found worthy to obtain everlasting Life.

Our Father, &c.

*For the Monday and Tuesday after Easter.*

O Almighty Father, who for our Sins hast deliver'd thy only Son to Death, and hast rais'd Him again for our Justification; grant that we being cleansed from the Old Leaven of Malice and Wickedness, may serve Thee in Pureness and Sincerity, through Jesus Christ thy Son our Lord. *Amen.*

*For Ascension-Day.*

LORD God Almighty, we are solemnly assembled to bless Thee, and to rejoice in thy Presence, upon the account of the Ascension of Jesus Christ our Saviour, who was lifted up from Earth to Heaven as on this Day.

After that thy Son had humbled himself even to the Death of the Cross, Thou hast powerfully lifted Him up, and given Him a Name above all Names: Thou hast crown'd Him with Glory and Honour: Thou hast put all Things under his Feet, and Thou hast caus'd Him to sit on the Right Hand of thy Majesty in the highest Places. Lord Jesus, Thou art entred into Heaven! Prince of Peace, the everlasting Gates were opened to Thee. Thy Kingdom is an everlasting King-  
dom

dom; Thou art the King of Glory: Thou hast a supream Power in Heaven and upon Earth: Thou art gone to thy Father, and to our Father; to thy God, and to our God: Thou livest and reignest for ever and ever: And Thou canst perfectly save all those that come to God by Thee. Thou art entred into Heaven as our Fore-runner; and where Thou art, Thou wouldest have us be also: And we know that Thou shalt return from Heaven, as thy Apostles saw Thee ascend thither. Wherefore we adore Thee, we call upon Thee, we bless Thee, and we rejoyce in thy Triumph and Glory.

O Lord, grant us the Grace to partake of the Fruits of this glorious Ascension. Suffer us not to shut against our selves the Gates of Heaven, by our Impenitency and Ingratitude, which Thou hast opened to us by thy Death, and by thy Ascension. Let us rather seek after the Things that are on high, where Jesus Christ is sat down on thy Right-Hand; and that we lift up our selves continually, by our holy Thoughts and ardent Desires, towards that glorious Mansion into which our Saviour is entred.

Lord Jesus, who didst promise to thy Disciples before Thou didst leave the Earth; that Thou wouldest be with them to the End of the World, dwell with us according to thy Promises, whilst we are in this Body depriv'd of thy corporeal Presence. Grant us, that at the Day of Judgment, at the Day of thy glorious and last Return, we may hear with Joy, the Voice of the Archangel; that after having been rais'd, we may be lifted up into the Clouds before Thee; that we may arrive at the Heavenly Jerusalem, at the meeting of the First-born, and of the Just made perfect; towards Thee, who art the Mediator of the New-Covenant, and towards God thy Father and ours; to whom, as to Thee and to the Holy Ghost, belongs Glory and Blessing for ever and ever. *Amen.*

Our Father, &c.

**G**RANT we beseech Thee, Almighty God, that like as we do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the Heavens, so we may also in Heart and Mind thither ascend. We beseech Thee leave us not Comfortless, but send to us thy Holy Ghost, which may sanctifie, comfort, lead, and bring us to the Place whither our Saviour is gone before us, who liveth and reigneth with Thee and the Holy Ghost, One only God blessed for evermore. *Amen.*



*For the Two Sundays of Whitsuntide.**After the Evening Sermon.*

**A** Almighty God, everlasting Father, we praise Thee, and we thank Thee for all thy Mercies, and particularly for those of which we celebrate the Remembrance at this Time. We give Thee Thanks for having redeemed us by thy Son, and for our having commemorated his Death in the Holy Sacrament of this Day. We bless Thee also for that after having lifted up our Saviour to thy Right-hand, Thou didst send thy Holy Ghost to thy Apostles as at this Time, and afterwards to all thy Church. Grant, Lord, that we being assembled to return our solemn Thanks for so precious a Gift, may perform this duty with Zeal, so that the Sacrifice of our Praises may be acceptable to Thee. We beseech Thee also, O Lord, that by the Efficacy of this precious Blood which thy holy Son has shed, and by the Virtue of thy Spirit, we may persevere in the holy Vocation wherewith Thou hast honour'd us, and glorifie Thee all the rest of our Lives. Spirit of Light and of Truth, lead us into all Truth, and enlighten our Minds that are fill'd with Darknes. Spirit of Prayer and of Supplication, teach us to pray as we ought; lift up our Hearts to Thee, and stir up in us Groans that cannot be utter'd. Spirit of Strength, support us always by thy Strength, be with us in Temptations, prevent us with thy Grace without ceasing, and draw us continually to Good. Spirit of Holiness, come and sanctifie our Understandings and our Hearts, purifie our Affections, and make us fit to do our Duty, each one in the Vocation to which we are called. Spirit of Consolation, dwell with us for ever, comfort us in Afflictions, fill us at all Times with Joy unspeakable and glorious. Spirit of Peace, give us Sentiments of Peace and Meekness, and of Charity towards one another. O Holy and Divine Spirit, which didst descend as at this Time, upon the Apostles in the Shape of Cloven Tongues like as of Fire, and which didst give them the Power of speaking divers Languages, kindle in our Hearts a heavenly Fire of holy Thoughts and ardent Desires; inflame us with a true Zeal, which may make us glorifie Thee, and edifie our Neighbour by our Words and Actions.

O God, cast us not out of thy Presence, and never take from us the Spirit of thy Holiness. Suffer us not to grieve or to quench this Holy Spirit. Let Him dwell in us as within his Temple: Let Him guide us during the whole Time of our sojourning here below: Let us rejoice always in his divine Consolations, that so we may happily finish our Course, that our mortal Bodies may be enliven'd at the last Day by thy Spirit which dwells in us, and that we may be counted worthy to enter into thy Glory, to render there eternally, as we do at this present, Praise, Honour and Glory, to the Father, the Son, and the Holy Ghost. *Amen.*

*For Whitsuntide.**During the Two Weeks,*

**O** GOD, who as at this Time did send thy Holy Spirit to thy faithful People, grant us the Assistance of the same Spirit, that it may lead us into the Ways of Truth and Godliness, that it may give us Sentiments of Peace and Charity; to the end that we may continually rejoice in holy Comforts, through the Merits of Jesus Christ our Lord, who in the Unity of the same Spirit, lives and reigns with Thee One only God blessed for ever. *Amen.*

*For the Two Sundays of the September Communion.**After the Evening Sermon.*

**O** Almighty God, we beseech thy Divine Majesty to accept the Sacrifice of Praises and Thanksgivings which we offer to Thee this Day. We praise Thee, O our God, for that Thou hast deliver'd thy Son to the Death of the Cross for our Sakes, and for that we have this Day had the Comfort to shew forth the Remembrance of that Death, by partaking of the Holy Sacrament which He has appointed to be a Memorial thereof. Lord, we celebrate thy Mercy, we give Thee Thanks for the precious Gift Thou hast made us of thy Son; and we pray Thee, that all we who have been Partakers of these holy Mysteries, may also share in the Sufferings of our Redeemer, and obtain of thy Bounty, the Pardon of our Sins, the Grace of thy Spirit, the Sense of thy Love, and of thy Peace, and after this Life, the Possession of the Glory of thy Kingdom.

We do now also, O Lord, present to Thee our Bodies, our Souls, our Persons, and all that depends on us, as a living Sacrifice, desiring to glorify Thee, and to live only for Thee. Let our Mouths, our Souls, and all that is within us, bless thy holy Name for ever. Glory be to God in the highest, Peace on Earth, and Good-will towards Men.

We praise Thee, we magnify Thee, we give Thee Thanks, for all thy great Goodnesses, and for thy great Glory, O Lord God, King of Heaven, Almighty Father; O Lord Jesus, Only Son of God, and Thou, O Holy Ghost. O Lord, Lamb of God, Son of the Father, who takest away the Sins of the World, have Pity on us! Thou that takest away the Sins of the World, hear our Prayers! Thou that sittest at the Right-hand of the Father, have Pity on us! For Thou only art Holy, Thou art the Lord, Thou only art the most High, O Jesus Christ, with the Holy Spirit, in the Glory of God the Father. *Amen.*



For the SEPTEMBER COMMUNION,

*During the Two Weeks.*

**A**lmighty and Everlasting God, since we do at this Time commemorate the Death of thy dear Son, in celebrating the holy Sacrament which He himself has appointed as a Token of his Love, and a Memorial of what He has suffer'd to redeem us from our Sins, we beseech Thee to look with a merciful Eye upon us miserable Sinners, who are unworthy to partake of these holy Mysteries, and to sanctifie us, that we may worthily celebrate thy Praises, and with Faith and Joy shew forth the Death of our Lord, in Expectation of his coming at the last Day, and bring forth the Fruits of a good and holy Life, through the same Jesus Christ. *Amen.*

## The Morning Service.

*The Form of the Morning and Evening Service, every Day of the Week, when there is no Sermon.*

**L**ET our Help be in the Name of God, who hath made Heaven and Earth. *Amen.*

*Dearly beloved Brethren,*

**S**INCE we are here met together to worship God, to praise Him, to hear his Word, and to offer our Prayers to Him; let us make Confession of our Sins, and implore his Mercy, to the end that the Service which we now render to Him, may be acceptable in his Presence.

**A**lmighty God and Heavenly Father, we have sinned against Thee, and we are not worthy to be called thy Children; but be Thou reconcil'd to us, pardon all our Sins, and bring us to everlasting Life, by a sincere Repentance, for the Sake of Jesus Christ thy Son. *Amen.*

*Al-*

**A**lmighty God, who is the Father of our Lord Jesus Christ, pardon all those that truly repent and are converted to Him.  
*Amen.*

Let us adore and praise the Lord our God.  
Lord open our Lips; and our Mouth shall shew forth thy Praise.

*Here is to be read one of the Hymns which follow hereafter, and are appointed either for each Day of the Week, or for Festivals.*

*After the reading of the Hymns, the People sing the 1st Verse of the 95th Psalm, and then the Minister reads the following Prayer.*

**O** Merciful God, Heavenly Father, since we are now going to hear thy holy Word, we most humbly beseech Thee to give us Grace to comprehend the Meaning of it, and to live up to it, for the Sake of Jesus Christ our Saviour. *Amen.*

*Here is to be read a Chapter out of the Old and New Testament, alternately, and so on. Before the Lesson, an Argument or Discourse is to be read, shewing the Contents of the Chapter; and after the Lesson, a short Exhortation, setting forth the Use that is to be made of what has been read. On Festival Days, there are Two Lessons to be read, viz. the Epistle and Gospel, after which are said the following Prayers.*

See a Specimen of these Exhortations at the End of this Liturgy.

Let us pray.  
Lord have Mercy upon us, Lord hear our Prayers.  
And let our Cry come unto Thee.

**O**UR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, let thy Mercy lighten upon us, and Grant us thy Salvation.  
Lord save thy People, and bless thine Inheritance.



## For MORNING SERVICE.

O Lord create in us pure Hearts, and take not from us thy Holy Spirit.

*Then the People sing the 8th Verse of the 143 Psalm. After which the Minister goes on, and says :*

O Eternal and Almighty God, we give Thee Thanks that Thou hast safely brought us to the Beginning of this Day, defend us in the same with thy mighty Power. Grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be order'd by thy Governancce, to do always that is righteous in thy Sight, through Jesus Christ our Lord.

LORD, we present our selves to Thee a Living Sacrifice: We devote to Thee our Bodies, our Souls, our Life, our Labour, all that is in us, and all that depends upon us, desiring to employ all to thy Glory. O Lord, we resign and commit our selves to thy Providence: We submit our selves to all the Events that it shall please Thee to bring upon us: Do unto us all that Thou shalt think fit to do, and let thy Holy Will be accomplish'd in us, and by us, for the sake of Jesus Christ our Saviour. *Amen.*

*On SATURDAY Morning this Prayer is to be added.*

O Almighty God, who after having created in six Days the Heaven, the Earth, and all Things that are therein, didst rest upon the seventh Day; and who has created new Heavens and a new Earth, in redeeming the World by Jesus Christ, grant that we meditating on the Wonders of the Creation of the World, and of the Redemption of Mankind, may know Thee, may adore Thee, and may continually rejoice in thy wonderful Works, to the end that we may at last enter into the eternal Rest which Thou hast prepar'd in Jesus Christ our Redeemer. *Amen.*

*On Festival Days, the Prayers appointed for those Times, and which will be found hereafter, are to be read here; after which the Minister goes on:*

O Almighty God, who hast commanded us to pray to Thee for all Men, and who desirest that all should be saved, and come to the Knowledge of thy Truth, hear the Petitions that we present Thee for the Peace and Tranquillity of all Nations, and for the Conversion of the People who know Thee not. We pray Thee for Kings, Princes, and Magistrates, and especially for our Sovereign Lord the King, the Queen, for the Prince Royal, and for the Princess his Consort, and

and for the Prince and Princess their Children, for all the Royal Family, &c. and for all those that are put in Authority over us.

We beseech Thee, O God, to keep and sanctifie more and more thy Church which is spread over all the Earth, and particularly the Church of this Place. Strengthen all the Pastors and Ministers of thy Word. Have Pity on the People and Persons that are in Affliction: Deliver those that are persecuted and in Captivity for the sake of Truth: Assist the Sick, and such as are at the Point of Death [*and especially those for whom our Prayers are desired*] Give to harden'd Sinners Time and Means for Repentance. Strengthen in Faith and Piety those that are still weak. Give Grace to those that love and fear Thee, to persevere continually in Holiness.

Grant always, Lord, Peace to this State. Bless the good Things of the Earth. Bless this City and all its Inhabitants: Bless particularly those Persons that do Works of Piety and Charity in this Church, and all those that are here present, and that call upon Thee with a sincere Heart. O God, hear us! Give us Grace to pass our Days in thy Fear, and to end them in thy Peace, through Jesus Christ our Lord, who lives and reigns with Thee and the Holy Ghost, One only God blessed for ever. *Amen.*

*Saturday Morning, that which follows is to be added, because of the Catechizing which is performed after the Service is ended, and at which all the Children are to be present.*

**O** LORD, since we are entring upon the Instruction of the Youth of this Church, we beseech Thee to pour down thy Blessing upon our Labours, and to inspire these Children with the Sense of thy Fear and Love, and with the Humility that is necessary to render our Instructions profitable to them. They have been consecrated to Thee from their Birth: Thou art their Father and their God. Suffer them never to renounce thy Covenant: Sanctifie them by thy Spirit: Let our Instructions not only serve to enlighten their Minds, but to sanctifie their Hearts, and to be the Rule of their Life, to the end that these Children may be one Day of the Number of the truly Faithful of thy Church, and of the Blessed in Heaven, through Jesus Christ. *Amen.*

**A** Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; we beseech Thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto Thee, and grant that those Things which we have faithfully asked, according to thy Will, may effectually be obtained, to the Relief of our Necessity, and to the setting forth of thy Glory, thro' Jesus Christ our Lord. *Amen.*



**T**H E Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with you all evermore.  
*Amen.*

*Monday Morning the following Exhortation is to be read before the Blessing is given.*

*Christians,*

**S**INCE you are about to return to the Business of your Ordinary Calling, discharge it with a good Conscience, and behave yourselves after such a manner, that whilst you are labouring for Temporal Things, you neglect not the Eternal.

You Magistrates, take Care what you do, for you do not execute Justice as from Man, but from God, who sits in Judgment in the midst of You. Let the Fear of the Lord be therefore with you, for with God there is no Iniquity, nor Acceptance with Persons.

You People, be subject to the Higher Powers, not only for the Fear of Wrath, but also for Conscience sake.

You Fathers and Mothers, breed up your Children in the Instruction and Correction of the Lord. And you Children, obey your Fathers and Mothers in all Things in the Lord, for this is right.

You Husbands, love your Wives, and be not provoked against them, but behave yourselves towards them with Discretion: And you Wives submit yourselves to your Husbands as to the Lord.

You Masters, do Justice and Equity to your Servants, knowing that you also have a Master in Heaven. And you Servants, obey your Masters in the Simplicity of your Heart, as unto Christ, not as Eye-Servants, or desiring only to please Man, but doing heartily the Will of God, as Servants of Jesus Christ.

You Merchants, follow the Rules of Justice, Equity and Honesty.

You Handicrafts and Husbandmen, labour faithfully in your Calling, knowing that every one of you shall receive of the Lord according to what he has done.

You Old Men, be sober, grave, prudent, sound in Faith and in Charity. And you Young Men, be moderate and humble, and remember your Creator in the Days of your Youth.

Let those that are afflicted, be as if they did not weep; and those that rejoice, as if they were without Joy; and those that use the World, as not abusing it; for the Fashion of this World passeth away.

My Brethren, Love not the World, nor the Things that are in the World; for if any one loves the World, the Love of the Father is

not

## *The EVENING SERVICE.*

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not in him; for the World passeth away and the Lusts thereof, but he that doth the Will of God abideth for ever.

**T**H E Grace of our Lord Jesus Christ, the Love of God, the Fellowship of the Holy Ghost, be with us all evermore.  
*Amen.*

## *The End of the Morning Service.*

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# *The Evening Service.*

**L**ET our Help be in the Name of God; who hath made Heaven and Earth. *Amen.*

*Dearly Beloved Brethren,*

**S**INCE we are here met together to worship God, to praise Him; to hear his Word, and to offer our Prayers to Him, let us make Confession of our Sins, and implore his Mercy; to the end that the Service which we now render to Him, may be acceptable in his Presence.

**A**Lmighty God, Heavenly Father, we have sinned against Thee, and we are not worthy to be called thy Children; but be Thou reconciled to us, pardon all our Sins, and bring us to everlasting Life by a sincere Repentance, for the sake of Jesus Christ thy Son.  
*Amen.*

**A**Lmighty God, who art the Father of our Lord Jesus Christ; pardon all those that truly repent and are converted to Him.  
*Amen.*

Let us adore and praise the Lord our God.  
Lord open our Lips, and our Mouths shall shew forth thy Praise.



*Here is to be read a Hymn, as in the Morning Service, then sing the 1st Stave of the 92 Psalm; after which the following Prayer is to be read.*

**O** Merciful God, Heavenly Father, since we are about to hear thy holy Word, we most humbly beseech Thee to grant us Grace to understand well the Meaning of it, and to live up to it, for the sake of Jesus Christ our Saviour. *Amen.*

*Here the Lessons are to be read as in the Morning Service; after which they read the following Prayers.*

Let us pray.

Lord have Mercy upon us.

Lord hear our Prayers, and let our Cry come unto Thee.

**O** UR Father which art in Heaven: Hallowed be Thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, let thy Mercy lighten upon us, and grant us thy Salvation.

Lord save thy People, and bless thine Inheritance.

O God, create in us new Hearts, and take not from us thy Holy Spirit.

*Here the People sing the 1st Stave of the 67th Psalm, and then the Minister goes on.*

**L** ORD, we beseech thy Divine Majesty to accept the Evening Sacrifice of Praise, we offer unto Thee, and to hear the Prayers that we now make to Thee. Protect us during this Night, keep us from all Sin, and from all Danger, to the end that we may praise and serve Thee at all Times: Lord we commit our Souls into thy Hands: Guide us whilst we wake, keep us whilst we sleep, to the end that whether we wake or sleep, we may be always with Thee, through Jesus Christ our Lord. *Amen.*

On Festival Days, the Prayer appointed for each Feast is to be read here.

**O** Almighty God, who has commanded us to pray to Thee for all Men, and who wouldest that all should be saved, and come to the Knowledge of the Truth; hear the Prayers that we offer to Thee for the Peace and Tranquillity of all Nations, and for the Conversion of the People that know Thee not.

We pray Thee for all Kings, Princes, and Magistrates, and above all, for the sacred Person of the King, for the Queen, for the Prince Royal, for the Princess his Consort, and for the Prince and Princess their Children, for all the Royal Family; for the Count of *Warttemberg*, Hereditary Governour-General, and for all that are in Authority over us. We beseech Thee, O God, to preserve and sanctifie more and more thy Church, which is spread over all the Earth, and particularly the Church of this Place. Strengthen all the Pastors and all the Ministers of thy Word.

Have Pity upon the People and Persons that are in Affliction. Deliver those that are persecuted, and Captives for the sake of Truth. Assist the Sick and those that are at the Point of Death [*especially those for whom our Prayers are desired*]. Grant to harden'd Sinners Time and Means for Repentance. Strengthen in Faith and Piety those that are still weak. Give Grace to those that love and fear Thee, to persevere and to advance continually in Holiness.

Grant always, Lord, Peace to this Government. Bless the Fruits of the Earth. Bless this City, and all its Inhabitants. Bless particularly those Persons that do Works of Piety and Charity in this Church, and all those that are here present, and who call upon Thee with a sincere Heart.

O God hear us! give us Grace to pass our Days in thy Fear, and to finish them in thy Peace, through Jesus Christ our Lord; who lives and reigns with Thee and the Holy Spirit, one only God blessed for ever and ever. *Amen.*

**A** Almighty God, who hast given us Grace at this Time with one Accord to make our common Supplications unto Thee, and dost promise that when Two or Three are gathered together in thy Name, Thou wilt grant their Requests: Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them; granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting. *Amen.*

*My Brethren,*

The End of all Things is at hand, be then sober, and vigilant.

The Lord be with you. God Almighty, Father, Son, and Holy Ghost, bless you and protect you. *Amen.*



*A Prayer to be read on Tuesday Evening, instead of the foregoing : O Almighty God, who hath commanded, &c.*

**A**lmighty God, suffer not thy holy Name to be reproached because of our Sins, for we have offended against Thee in divers Manners : We have not obey'd thy Word as we ought, we have daily provoked thy Wrath against us by our Ingratitude, for which Reason Thou mightest justly punish us. But, O Lord, remember thy Mercy, and have Pity on us. Grant us Grace to know our Sins thoroughly, to repent of them, and to amend our Lives.

Bless thy People, O God, strengthen thy Ministers, to the end that they may preach thy Word, and discharge their Ministry faithfully and with Zeal. Strengthen also the Princes and Magistrates into whose Hands Thou hast put the Sword of Authority, to the end that they may use it to thy Glory, and the Good of thy People.

Bless particularly the King, the Queen, the Prince Royal, the Princess his Consort, the Prince and Princess their Children, and all the Royal Family ; the Count of *Wartemberg*, Hereditary Governour-General, and all those that are in Authority over us.

Turn, O good God, thy Judgments from us, and be always our Protector. Defeat all the Designs and all the Conspiracies that are formed against thy Church and thy Gospel.

O Lord, never deprive us of thy Word, nor take thy Holy Spirit from us. Grant that we may constantly persevere in the Faith, and in the Fear of thy Name. Comfort and strengthen those Persons that are weak and afflicted, either in Body or in Mind, [*especially those for whom our Prayers are desired*] and grant us thy Peace, through Jesus Christ our Lord. *Amen.*

*A Prayer to be added on Saturday Evening, at the End of the Service.*

**L**ET us pray to God to prepare us for the Sanctification of *Sunday.*

**O** Almighty Lord, we praise Thee, and we thank Thee from our Heart and Mouth, for all the good Things Thou hast bestowed upon us during the whole Course of our Lives, and particularly in the Week that is now drawing to an End. We pray Thee also to pardon all the Sins we have committed, and to grant us Thy Grace, to the end that we may employ the following Week, and our whole Life, to the Glory of thy holy Name, to the Edification of our Neighbour, and the Advancement of our Salvation.

*And*

*The Service for WEDNESDAY and FRIDAY Evening. 37*

And since to Morrow is to be the Day of Rest that is consecrated to thy Service, give us Grace, O Lord, that we may not forsake the assembling of our selves; but that being animated with an ardent Desire and true Zeal, we may appear in thy House to celebrate publicly, with all the Christian Church, the Worship which we owe Thee.

Prepare our Hearts, O God, to the end that they may be the Vessels of thy Grace, and the Temples of thy Holy Spirit, that we may not only abstain from our Temporal Occupations this approaching Sunday, but that we may sanctifie it by Exercises of Piety, by ardent Prayers, by the serious hearing and meditating on thy Word, and by Works of Christian Charity.

Give Grace to the Ministers of thy Church, to the End that they acquit themselves of their Charge, with Care and Faithfulness, and pour down thy Blessing on their Labours.

Finally, O Lord, let our whole Lives be nothing else but one Preparation for the Eternal Rest which Thou hast promised us, and which Thou hast prepared for us in Heaven, through Jesus Christ.  
*Amen.*

*The End of the Evening Service:*

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*The Service for Wednesday and Friday Evening.*

**L**ET our Help be in the Name of God, who hath made Heaven and Earth. *Amen.*

*Dearly beloved Brethren,*

**S**INCE we are here met together to worship God, to praise Him, to hear his Word, and to offer up our Prayers to Him, let every one of us present himself before Him, and make Confession of his Sins, saying with a pure and humble Heart:

**I** Who am a poor Sinner, confess before Thee, my God and my Creator, that I have offended Thee in divers Manners, by Thought, Word, and Deed, as Thou knowest, O Eternal God. But I repent of it, I am very sorry for it, and I implore thy Mercy and thy Grace, beseeching Thee to grant to me and to all poor Sinners, a sincere and constant Amendment of Life, through Jesus Christ. *Amen.*



8. *The Service for WEDNESDAY and FRIDAY Evening.*

**G**OD Almighty, who is the Father of our Lord Jesus Christ, pardon all those that truly repent and are converted to Him.  
*Amen.*

Let us adore and praise the Lord our God.

Lord open our Lips, and our Mouths shall shew forth thy Praise.

*Here is to be read a Hymn, according to the appointed Order; after which the People sing the 1st Stave of the 92 Psalm, and then is read what follows.*

Let us give Thanks for all his Benefits.

**A**lmighty God, Heavenly Father, we thy unworthy Servants do give Thee most humble and hearty Thanks for all thy Goodness and Loving-kindness which Thou bestowest upon us and all Men, [*and particularly upon those who desire now to offer up their Praises for the Mercies Thou hast lately vouchsafed unto them.*] We bless Thee for our Creation, for our Preservation, and for all the Blessings of this present Life; but above all, we bless Thee for the inestimable Love which Thou hast shewn in redeeming the World by Jesus Christ our Lord; for the Means of Grace, and for the Hope of Glory; and we beseech Thee to give us that due Sense of all thy Mercies, that we may shew forth thy Praises, not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before Thee in Holiness and Righteousness all our Days, through Jesus Christ our Lord; to whom with Thee and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

**O** Merciful God, Heavenly Father, since we are now about to hear thy holy Word, we most humbly beseech Thee to give us Grace to understand well the Meaning of it, and to live up to it, for the sake of Jesus Christ our Saviour. *Amen.*

*Here the Lesson is to be read, according to the appointed Order; after which is to be said the Apostles Creed.*

Attend to the Articles of the Christian Faith, of which we all make Profession, and in which we ought all of us to persevere even unto the End of our Lives.

**I** Believe in God the Father Almighty, Maker of Heaven and Earth : And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead, and buried ; He descended into Hell ; the Third Day He rose again from the Dead, He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty ; from thence He shall come to judge the Quick and the Dead.

I believe in the Holy Ghost ; the Holy Catholick Church ; the Communion of Saints ; the Forgiveness of Sins ; the Resurrection of the Body, and the Life everlasting. *Amen.*

Let us pray.

Lord have Mercy upon us !

Lord hear our Prayers, and let our Requests come unto Thee.

**O** U R Father which art in Heaven : Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation ; but deliver us from Evil. For Thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

O Lord, let thy Mercy lighten upon us, and grant us thy Salvation.

Lord save thy People, and bless thine Inheritance.

O God create in us pure Hearts, and take not thy Holy Spirit from us.

*The People sing the first Verse of the 67th Psalm, after which the Minister continues thus.*

**O** Lord, who art the God of Peace, and the Author of all good Things, give unto thy Servants that Peace which the World cannot give ; to the end that our Hearts may be set to obey thy Commandments, and also that by Thee we being defended from the Fear of our Enemies, may pass our Time in Rest and Quietness, through the Merits of Jesus Christ our Saviour. *Amen.*

**L** ighten our Darkness, we beseech Thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jesus Christ. *Amen.*

*On Festival Days, the Prayer appointed for the Feast, is to be read here.*



Let us pray for the Higher Powers.

**O** GOD, who art the King of Kings, and Lord of Lords, we beseech Thee mercifully to behold all Kings, Princes, and Magistrates, and especially the King, the Queen, the Prince Royal, the Princess his Consort, the Prince and Princess their Children, and all the Royal Family; the Count of Wartemberg, Hereditary Governour General, and all those that are in Authority in this State. Grant that they may use their Authority for the Advancement of thy Glory, for the Good of thy Church, and our Country; to the end that we may lead a quiet and peaceable Life in all Godliness and Honesty, thro' Jesus Christ our Lord. *Amen.*

Let us pray for the Pastors.

**O** Eternal and Almighty God, send down upon our Pastors and thy Ministers, and upon all the Flocks that are committed to their Charge, the healthful Spirit of thy Grace. Fill them so abundantly with the Knowledge of thy Doctrine, and endue them in such manner with Innocence of Life, that they may exercise their Ministry in thy Presence, to the Glory of thy great Name, and to the Edification of thy holy Church, through Jesus Christ our Lord. *Amen.*

Let us pray for all Men, and for the Catholick Church.

**O** GOD, the Creator and Preserver of all Mankind, we humbly beseech Thee for all Sorts and Conditions of Men, that Thou wouldest be pleased to make thy Ways known unto them, Thy saving Health unto all Nations. More especially we pray for the good Estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life.

*\* This to be  
said when any  
desire the  
Prayers of the  
Congregation.*

Finally, we commend to thy Fatherly Goodness, all those who are any ways afflicted or distressed in Mind, Body, or Estate [ \* Especially those for whom our Prayers are desired ] that it may please Thee to comfort and relieve them, according to their several Necessities, giving them Patience under their Sufferings, and a happy Issue out of all their Afflictions. And this we beg for Jesus Christ his sake. *Amen.*

**L** O R D God Almighty, who hath given us Grace at this Time with one accord, to make our Supplications to Thee, and hast promised that when Two or Three are gathered together in thy Name, Thou wilt grant their Request. Fulfil now, O Lord, the Desires and Petitions of thy Servants, as Thou knowest will be most expedient for them: Granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting. *Amen.*

*My Brethren,*

The End of all Things is at hand; be therefore sober and vigilant. The Lord be with you. God Almighty, Father, Son, and Holy Ghost bless and keep you. *Amen.*

*The E N D.*

## *A Prayer for the F A S T-D A Y S.*

*To be used before the Sermon.*

**L** E T us lift up our Hearts to God, and let us devoutly offer Him the following Prayer.

**O** Lord, before whom we are solemnly assembled, dispose our Hearts to call upon Thee, and to seek thy Face. Lord have Pity on us: Lord hear our Prayers: And let our Request come unto Thee.

Almighty God, Lord of Heaven and Earth, whose Glory and Power is Infinite, and Mercy without Bounds; we humble our selves, we cast our selves down before Thee, we adore thy Divine Majesty. Thou art the great God Almighty, and the Lord. Thou hast made the Heavens, the Earth, and all Things that are therein. Thou givest Life to all Things, and the Host of Heaven prostrates its self before Thee. Thou art worthy that the Angels should adore Thee. Thou art worthy that Men should fear Thee, and continually exalt thy



thy glorious Name, saying with the Angels, Holy, Holy, Holy, is the Lord God of Hosts, Heaven and Earth are full of thy Glory; thy Majesty is incomprehensible; thy Greatness is infinitely above our Thoughts and our Praises: But thy Goodness is beyond all thy Works; and we come this Day to offer up to Thee our Thanksgivings for all thy Favours which Thou hast bestowed upon us, even to this present Time.

O Lord, we are loaded with thy Benefits, and the Testimonies of thy Bounty offer themselves to us from all Parts. Thou hast given us Life, Motion, and Being; and thy liberal Hand does abundantly furnish us with all Things necessary to pass this Life in Peace and Tranquillity. Thou hast blessed, protected, and preserved us till now: Whilst Thou visitest so many other People with thy Scourges, Thou dost keep us in Peace, Plenty, and Liberty.

But chiefly, we praise Thee for all thy Spiritual Blessings in Jesus Christ. Thou hast redeemed Mankind by the Blood of thy Son, and Thou hast made us to be of the Number of those who know Thee, and whom Thou dost call to be glorified with Thee in Heaven.

Thou hast preserved the Candlestick of thy Word in the midst of us: Thou hast protected our Churches: Thou hast removed Persecution from them: Thou hast provided, and dost daily provide for their Edification more and more.

Thou hast given to all of us in general, and to each of us in particular, the Means of attaining Salvation. Thou hast prevented us by thy Word, by the Voice of thy Servants, by the Motions of thy Spirit, and by the continual Assistance of thy Grace. Thou hast supported us notwithstanding our Sins. Thou hast not cut us off during the Course of our Iniquities; and even now we are waiting upon Thee, and Thou art still dispos'd to bless us.

But, O God, we have abused thy Favours: Instead of making good use of thy Temporal Mercies, we have taken Occasion from thence to offend Thee, and to cleave to the World. We have not served Thee whilst Thou hast been bestowing great Mercies upon us. We are corrupted, we have forsaken Thee, we have dishonour'd and provok'd Thee to Jealousie, Thou, O God who art the Rock of our Salvation. We have not walked in the Light of thy Holy Gospel which enlightens us, nor lived after a manner worthy of our Vocation. We have sinned against Thee, against our Neighbours, and against our selves, by our Actions, by our Words, and by our Thoughts. Our Wickednesses, O Lord, our Wickednesses are multiply'd, and our Iniquities are reached even unto the Heavens.

Lord, we acknowledge the Multitude and the Greatness of our Iniquities. Neither we, nor the chiefest among us, nor the Priests, nor the People, have performed thy Law: We have not listened to thy Commandments, nor to the Warnings which Thou hast given us by  
thy

thy Spirit, and by the Ministry of thy Servants, during the Years of thy Forbearance: Since the Days of our Fathers, even until now, we have greatly offended Thee.

O Lord, the Sins which are committed amongst us, have a long time provoked Thee to Wrath: Impiety, want of Devotion, Hypocrisie, vain Swearing, Blasphemies, Profanation of thy Holy Name, of thy holy Service, and of thy holy Laws; Injustice, Theft, Violence, Fraud, Hatreds, Divisions, Envy, Backbiting, Slandering, Sensuality, Drunkenness, Gluttony, Fornication, Adultery, Pride, Excess in Apparel, Covetousness, Love of the World, Sins secret and open; Sins of the Great Ones, and of the Common People; all these Sins, O God, the just Judge, all these Sins have defiled this Country and its Inhabitants, and do enkindle thy Wrath and Indignation.

And now, what shall we say after such Things as these; for we have forsaken thy Commandments, and rebelled against Thee. O Lord, Thou art Righteous, and we are wicked. To Thee belongs Righteousness, but to us Confusion of Face. Thou mayest justly cast us off, and destroy us. For all these Things we condemn our selves, and do take upon us this Day Sackcloth and Ashes, having humble Recourse to the Greatness of thy Mercies.

O God, who desirest not the Death of a Sinner, but rather that he should be converted and live: Thou who despisest not the Prayers and Groans of those that call upon Thee, hear the Prayers of thy Elect and of thy Children. Hear the poor Sinners that confess their Faults. Be gracious to those that are penitent, for the Love of thy well-beloved Son; for the sake of his Sacrifice, and of what he suffer'd for us. Have Pity upon harden'd Sinners, and give them Time and Means to repent. Be favourable, O God, be favourable to thy People, who turn to Thee with Tears, Fasting, and Prayers. Be merciful to us, good God, for Thou art a God full of Compassion, Long-Suffering, and great Mercy. Turn us, and we shall be turned: Regenerate us to a New Life, to the end that Thou mayest continue to take Pleasure in us, and that our Prayers and our Persons may be acceptable to Thee.

Accept, O Almighty God, accept this Day the Sacrifice of our Thanksgivings for all thy Goodness. Lord, we praise Thee, we bless Thee, we glorifie Thee, we rejoice in Thee, we give Thee Thanks, and we continually magnifie thy holy Name.

Come let us praise the Lord, for He is good, and his Mercy endureth for ever. Let the Lord be praised from Day to Day; the Lord who is our Help, and who pours forth his Benefits upon us! He is our God, and the God of our Salvation. Blessed be the Lord, who daily heaps upon us his good Things! And blessed for ever be the Name of his Glory, and let each of us say, *Amen.*



Here is to be added the Prayer that is said on the Week-Days before the Sermon: O Lord, since we are here met in thy Name, to hear Thy Word, which Thou hast given us, &c. and the Lord's Prayer: And after the Sermon, this Prayer.

O Almighty God, we cast our selves down before Thee, to continue to offer up to Thee our Supplications this Day of Fasting and Humiliation.

And since we are here assembled to pray to Thee, not only for our selves, but also for all sorts of Persons, and particularly for thy Church: We pray Thee, O God, who art the Creator and Father of Mankind, for all Men, and for all People in general; that Thou wouldest be pleased to make known thy Ways unto them, and manifest thy Salvation to all the Nations.

We pray Thee for the Prosperity of the Catholick Church, guide it by thy Word, and by thy Spirit, and let not the Gates of Hell ever prevail against it. Bless the Protestant Churches; preserve them; defend them against their Enemies; unite them by the Bands of Peace; sanctifie them: Stop the Course of Error, of Divisions, of Corruption and Scandals that reign among those whom Thou hast honoured with thy Knowledge, and restore every where Truth, Piety, and Peace. Bless the Churches of *England, Holland, Germany, Hungary, Piemont*, and all other Places where thy Name is called upon in Purity. Keep those that are in being, support those that are persecuted, and re-establish them in thy Favour.

Bless the Churches of *Switzerland*, our dear Country, which are all assembled this Day before Thee. Hear the Prayers which they offer up to Thee, and let these Churches ever be the Objects of thy Protection. Grant thy Blessing to the Churches of this Country; preserve them from Error and Vice; remove from them Ignorance and Scandals; and grant that Piety, Order, and Peace may always flourish among them. Above all, we implore with most ardent Prayers, thy Blessing upon this Flock. O Lord, pardon our Sins, and be merciful to this Church. Make the Knowledge and Fear of thy great Name, to reign therein, and bless whatever is undertaken for its Edification. Bless the Families and those Persons of which they are composed; Parents and Children, Husbands and Wives, Masters and Servants, Young and Old, Great and Small, Rich and Poor.

We recommend to thy Goodness, all the Pastors who, in whatsoever Place they be, are appointed for the Guidance of thy Flocks, O Lord, send good Labourers into thy Harvest! Sanctifie and fill abundantly with thy Gifts, those who exercise the Holy Ministry, as also those who devote themselves thereto. Cloath thy Ministers with Righteousness. Grant a happy Success to the pious Designs and holy Labours of all Thy true Servants that seek thy Glory and the Edification of thy Church. Particularly bless the Pastors of this Country

and this Church, whom Thou hast intrusted with the Care of our Salvation, and who watch for our Souls. O God, pardon thy Servants and thy Ministers their Sins and their Failings: Cleanse thy Sanctuary again, and grant that by both Pastors and People, with a new Zeal, thy holy Name may be more and more glorified in the midst of us.

We pray Thee for all Kings, Princes, and Magistrates, beseeching Thee to grant thy Knowledge to them all. Save and defend all Christian Princes and Magistrates; inspire them with a true Zeal for thy Glory, and bless all their just and holy Undertakings. Particularly we offer to Thee our most earnest Prayers for the sacred Person of our Sovereign Lord the King; O Lord, preserve him carefully, prolong his Days, and give us Grace that, according to Thy holy Commandment, we may exert an inviolable Fidelity towards him. Bless the Queen, the Prince Royal, the Princess his Consort, the Prince and Princess their Children; for all the Royal Family; the Count of Wartemberg, Hereditary Governour General of this Principality, and all those who are appointed to govern this State, and who have administered the Offices of Justice and Policy therein, and particularly the Magistrates of this City. O God, strengthen them in the Exercise of their Employments, to the end that they may use their Authority for the Advancement of thy Glory, and for the good of thy Church, and of our Country. Lord, withdraw not thy Favour from this State. O God, continue to take Care of us, and to bless us. O Lord, let thy Mercy shine upon us, and grant us thy Salvation! O Lord save thy People, and bless thine Inheritance! Turn away thy Judgments from us! O God of our Deliverance, help us, and be favourable to our Sins, for the sake of thy Name.

We implore thy Help in behalf of all Persons in Affliction. Above all, we recommend to thy Mercy, those that suffer Persecution for the sake of Truth. Lord, have Pity upon the sad Condition to which so many of our Brethren have been reduced in divers Places, and for so long a Time. Comfort those desolate Souls, raise up those that are fallen; deliver those that are in Prisons, in the Gallies, in Convents, and in other Places. Guide by thy Providence those who endeavour to set their Consciences at Liberty. Assist all those that suffer any Affliction either in Body or Mind; and especially those among our Brethren, Members of this Church, who through Sickness or Infirmary have not been able to meet this Day in thy House. Grant them Repentance, and Patience under their Calamities, and a happy Issue out of all their Afflictions.

O Lord, before whom we have this Day humbled our selves in a solemn manner, and who hast promised us, that when we should be gathered together in thy Name, Thou wouldest hear our Prayers, and fulfil the Desires and Petitions of thy Servants. Hear all those



who seek to Thee with a sincere Heart: Lord be reconcil'd towards us, and pardon us: Lord have Pity on us, and grant us thy Peace: Lord receive our Prayers, our Praises, our Devotion; and grant that our Fasting may bring forth such Fruits of Repentance and Conversion as may be acceptable to Thee, through Jesus Christ thy Son, who has commanded us to call upon Thee in the following manner.

*Our Father, &c.*

*A Prayer to be used on P U B L I C K F A S T S.*

**O** Lord, before whom 'tis our Duty to present our selves at this Time, to offer to Thee the Sacrifice of our Thanksgivings, of our Repentance, and to celebrate a publick Fast: Dispose our Hearts to a true Humiliation, to the end, that acknowledging the Number and Greatness of our Sins, we may deplore them, and obtain thy Pardon for them. Lord enter not into Judgment with thy Servants, who are but Dust and miserable Sinners before Thee. Pardon thy People, who turn to Thee in Fasting, Praying, and Weeping: For Thou art a merciful God, full of Compassion, slow to Anger, and abounding in Kindness. Hear our Prayers, O most good God, and hear those of all our Brethren who call upon Thee with us. Create in us new and contrite Hearts, so that our Fasting may bring forth the Fruits of a true Repentance, through Jesus Christ thy Son. *Amen.*

N. B. *The Liturgies of Baptism, of the Holy Sacrament, and of Marriage, are not inserted here, because they are already Publish'd, and because they are the same that are used by the Reformed Churches in these Countries.*

*The*

# The HYMNS for the ORDINARY SERVICE.

## For Monday Morning.

**O** Come let us sing unto the Lord; let us heartily rejoice in the Strength of our Salvation. Let us come before his Presence with Thanksgiving, and shew our selves glad in him with Psalms. For the Lord is a great God, and a great King above all Gods.

O come let us worship, and fall down, and kneel before the Lord our Maker. For He is the Lord our God. And we are the People of his Pasture, and the Sheep of his Hand.

O Lord our God, thy Wonders and Favours towards us, are in so great Number, that we are not able to count them.

Thou hast given us Life, Motion, and Being.

Thou dost always give us Evidences of thy Bounty in doing us Good, in sending from Heaven Rain and fruitful Seasons, and in filling our Hearts with Food and Gladness.

Thou hast sent thy Only Son into the World, to the end that He might be a Propitiation for our Sins.

Thou hast honoured us with an holy Calling: Thou hast adopted us, and then callest us to the Possession of thy Glory.

For all these Things we bless Thee, we worship Thee, and we exalt thy glorious Name, saying with Angels, and all the Heavenly Host, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of the Majesty of thy Glory, O God most High.

Let our Mouth be filled for ever with thy Praise, and let all Flesh bless Thee perpetually.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.



*Another Hymn for Monday Morning.*

**O** Lord, from the Morning hear our Voice; from the Morning we will seek after Thee: Send thy Light and Truth, to the end that they may guide us, and bring us into thy holy Tabernacles. We will come into thy House, and we will cast down our selves in thy Holy Temple, with that Reverence which is due unto Thee.

I wash my Hands in Innocence, and I encompass thy Altar, O Lord, to break forth into Thanksgivings, and to tell of all Thy wonderful Works. My God, I love the Habitation of thy House, and the Place where is the Tent of thy Glory.

Make us to understand thy Goodness in the Morning, for our Hope has been in Thee. Make us to know the Way in which we are to walk, for we have lifted up our Hearts to Thee: Teach us to do thy Will, for Thou art our God: Let thy good Spirit guide us as through an even Country.

Satisfie us every Morning with thy Goodness, to the end that we may be joyful all our Days. Let the Work of thy Grace appear in us, and we shall bless thy holy Name.

Let us bless the Lord, who heaps upon us good Things every Day. Let us give Thanks to the Father, who has made us capable of partaking of the Inheritance of the Saints in Light, who hast delivered us from the Power of Darkness, and brought us into the Kingdom of his beloved Son, in whom we have Redemption by his Blood, even the Remission of Sins.

Glory be to the Father, &c.

*An Hymn for Monday Evening.*

**P**R AISE the Lord, call upon his Name, publish his great Acts among the People, sing to Him, sing Psalms to Him, speak of all his marvellous Works. Glorifie his holy Name: Let the Heart of all those that seek the Lord, rejoice: Seek the Lord and his Strength, seek continually his Strength: Remember all his marvellous Works.

Our God is Great, of great Power, none can tell the Greatness of his Wisdom. Sing to the Lord with Thanksgivings, by answering one another: Sing Psalms to our God.

Jerusalem praise the Lord, Sion praise thy God. 'Tis He that strengthens the Bars of thy Gates, and that blesses thy Children within thee. 'Tis He that makes thy Land peaceful: 'Tis He that makes known his Word to Jacob, and his Statutes to Israel: He has

## *An Hymn for MONDAY EVENING.*

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has not dealt so with all the Nations. 'Tis He that has so loved the World, that He has given his Only Son, to the end that whosoever believes in Him should not perish, but have everlasting Life.

What shall we render unto the Lord? All his Benefits are upon us.

We will take the Cup of Salvation, and we will bless his holy Name: We will now pay Him our Vows before all his People, in the Courts of his House, in the midst of thee, O Jerusalem, praise the Lord.

Glory be to the Father, &c.

## *Another Hymn for Monday Evening.*

**O** Lord God our King, we will exalt Thee, and we will bless thy Name for ever.

The Lord is Great, and worthy of great Praise: There is no End of his Greatness: One Generation shall tell another the Glory of thy Works: We will speak of the glorious Magnificence of thy Majesty: We will every where declare the Memorial of Thy great Goodness: We will publish thy Righteousness with Songs of Triumph.

The Lord is merciful and gracious, slow to Anger, and of great Goodness. The Lord is gracious to all, his Mercies are over all his Works.

Lord, all thy Works shall praise Thee, and thy Beloved shall bless Thee: They shall repeat the Glory of thy Kingdom, and publish thy great Acts.

Thy Kingdom is an everlasting Kingdom, thy Dominion endureth through all Ages. The Lord upholds those that are falling, and sets upright those that are stumbling.

The Lord is righteous in all his Ways, and full of Goodness in all his Works.

The Lord is near all those that call upon Him, to all those that call upon Him sincerely.

The Eyes of all Creatures wait upon Thee, Thou givest them their Food, Thou openest thy Hand, and satisfiest the Desires of all living Creatures.

He fulfils the Desires of those that fear Him: He hears their Cry and delivers them. The Lord keeps all those that love Him, and roots out all the Evil-doers.

Our Mouth shall shew forth the Praises of the Lord, and all Creatures shall bless his Holy Name for ever.

Glory be to the Father, &c.

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## Hymns for TUESDAY EVENING.

### Another Hymn for Tuesday Evening.

**O** Lord God of our Fathers, Thou art blessed, Thou art worthy to be praised, and exalted above all Things for ever. The Name of thy Majesty is blessed: Thou art blessed in thy Holy Temple: Thou art blessed in the glorious Throne of thy Kingdom, celebrated and glorified eternally.

O all you Works of the Lord, praise Him, and exalt Him above all Things for ever.

O ye Heavens, praise Him; ye Angels of the Lord, praise Him; all ye Creatures of Heaven, of Earth, and of the Sea, praise Him, and exalt Him above all Things for ever.

Ye Sons of Men praise Him: Let Israel bless the Lord: Let him praise Him, and exalt Him above all Things for ever.

Ye Priests and Ministers of the Lord; ye Spirits and Souls of the Just, ye Saints, humble of Heart, bless the Lord, praise Him, and exalt Him above all Things for ever.

All ye the Servants of the Lord, bless the Lord, the God of Gods, for He is gracious, and his Mercy endureth for ever.

Thou art blessed, O Lord God, of our Fathers, and blessed is the Name of thy Glory, in all the Churches, through Jesus Christ: Thou art worthy of Praise for ever, and ever: Let us bless the Father, the Son, and the Holy Spirit; let us praise and exalt Him for ever.

Glory be to the Father, &c.

### Another Hymn for Tuesday Evening.

**O** God, we will celebrate Thee with all our Heart, we will sing Psalms to Thee, we will bow down our selves in the Palace of thy Holiness, and we will praise thy Goodness and Faithfulness.

Lord, we adore thy infinite Majesty, we bless Thee for thy Mercy, and we rejoice in thy Salvation.

Thou hast made thy Favour admirable towards Men.

Thou hast sent thy Son, to the end that Thou mightest manifest the Truth of thy Promises made to the Fathers, and to the end that the Gentiles may praise Thee for thy Mercy; for the sake of which we will praise Thee among the Nations, and we will sing Hymns to thy Name.

O ye Gentiles, rejoice with his People. O all ye Nations, praise the Lord. O all ye People, celebrate Him: You that were formerly no People, but are now the People of God: You that in former Times had not obtained Mercy, but who have now obtained Mercy.

## Hymns for WEDNESDAY EVENING.

O the Depth of the Riches, of the Wisdom and Knowledge of God! How incomprehensible are his Judgments, and his Ways past finding out! Who has known the Thoughts of the Lord? Or who has been his Counsellor? Or who has first given Him any Thing, and He hath not returned it to him? for all Things are of Him, by Him, and for Him. To Him be Glory for ever and ever.

Glory be to the Father, &c.

### An Hymn for Wednesday Evening.

COME, and let us present our selves before the Face of God, let us cast down our selves before Him.

Know that the Lord He is God, 'tis He that hath made us, not we our selves: We are his People, and the Flock which He feeds and leads. Enter into his Gates with Thanksgiving, and into his Courts with Praise, celebrate and bless his holy Name: For the Lord is gracious, his Mercy endureth for ever, and his Truth from one Generation to another.

O God, we adore Thee as our God, as our Creator, and as the Father of our Lord Jesus Christ, we humble our selves in thy Presence, and acknowledge thy infinite Majesty.

The Angels adore Thee, and all the Host of Heaven fall down before Thee, and praise Thee, saying, Holy, Holy, Holy, is the Lord of Host, all the Earth is fill'd with thy Glory.

Receive the Honours that we pay to Thee upon Earth, we poor Mortals, miserable Sinners, who are thy Creatures and thy Children through Grace.

Glory be to the Father, &c.

### Another Hymn for Wednesday Evening.

COME, and let us present our selves before the Face of God, let us worship Him in his Temple, let us cast our selves down in his Sanctuary.

The Lord is here: How venerable and holy is this Place! This is the House of God, this is the Gate of Heaven.

O Lord God of our Fathers, Thou art blessed for evermore.

To Thee belongs Might, Power, Glory, Eternity, and Majesty.



*An Hymn for THURSDAY MORNING.*

All that is in Heaven and in Earth, is Thine ; the Kingdom is Thine : Thou art a Prince exalted above all Things : Thou hast the Dominion over all : Riches and Honour, Power and Might, are in thy Hand.

Now then, O our God, we celebrate and praise thy glorious Name.

What are we, and what is this People, that we should have Power to offer Thee this voluntary Service, and to praise Thee ? We are Strangers before Thee, and our Days pass as a Shadow.

Behold, we make bold to speak to Thee, though we are but Dust and Ashes. Lord, accept the voluntary Oblations of our Lips ; let thy Mercy be upon us, O God, according as we have waited on Thee.

Glory be to the Father, &c.

*An Hymn for Thursday Morning.*

**L**ORD of Hosts, how amiable are thy Tabernacles ! My Soul ceases not to desire earnestly : It pants after the Courts of God : My Heart and my Flesh are transported with Joy for the living God. Happy are those that dwell in thy House, and that praise Thee continually.

One Day in thy Courts, is better than a Thousand elsewhere. I had rather be a Door-keeper in the House of my God, then to dwell in the Tents of Wickedness. For the Lord is a Sun and a Shield. The Lord gives Grace and Glory : He with-holds not any good Thing from those who walk in Uprightness. Lord of Hosts, happy is the Man that trusts in Thee.

O God, I will dwell in thy Tabernacle for many Ages : I will hide my self under the Shadow of thy Wings, for Thou, O God, hast heard my Desires, and hast given me the Inheritance of those that fear thy Name.

I will be always with Thee : Thou hast taken me by the Right-Hand ; Thou shalt guide me by thy Council, and receive me into thy Glory.

Whom have I in Heaven besides Thee : I have had no Delight upon Earth but in Thee. All those that part from Thee shall perish. Thou shalt cut off those that forsake Thee ; but as for me, 'tis my Happiness to come near to God.

Glory be to the Father, &c.

*Another Hymn for Thursday Morning.*

**O** GOD, Thou art my mighty God: I seek Thee in the Morning early: My Soul thirsteth after Thee, and my Flesh longeth for Thee in a desert Land.

I desire to see thy Face and thy Glory in thy Sanctuary; for thy Favour is better than Life; wherefore I will bless Thee as long as I live.

Happy is He whom Thou hast chosen, and whom Thou shalt bring near to Thee, that He may dwell in thy Courts. We shall be satisfied with the good Things of thy House, and of thy Palace.

We will come into thy Temple with the Sacrifices of Praise, and we will pay our Vows to Thee.

Blessed be the Lord, who bestows his good Things on us daily.

Blessed be God, the Father of our Lord Jesus Christ, who of his great Mercy has regenerated us to a lively Hope, by the Resurrection of Jesus Christ from the Dead, to obtain an incorruptible Inheritance, that can never be defiled, nor wear away, and which is kept in Heaven for us.

Blessed be the Lord God of Israel, who only doth marvellous Things. Blessed for ever be the Name of his Glory: And let all the Earth be filled with his Praises. Blessed be the Lord for ever and ever, and let all the People say, *Amen.*

Glory be to the Father, &c.

*An Hymn for Thursday Evening.*

**Y**E who are the Servants of the Lord, praise the Name of the Lord: Blessed be the Name of the Lord both now and for evermore.

The Name of the Lord is great, from the rising up of the Sun to the going down of the same: The Lord is above all the Nations, and his Glory above all the Heavens.

Who is like to our God, that dwelleth in the highest Places, and stoops to behold the Heavens and the Earth?

The Lord is inclined to Pity, merciful, slow to Anger, abounding in Kindness. He has not done to us according unto our Sins, nor rendered to us according unto our Transgressions.



God, who is rich in Mercy, through his tender Mercy, wherewith He hath loved us, even at the Time when we were dead in our Sins, has quickned us in Christ, and rais'd us up together with Him, and has caus'd us to set down in the heavenly Places in Christ, to the end He might shew the exceeding Riches of his Grace and Goodness towards us, through Jesus Christ.

May God vouchsafe to enlighten the Eyes of our Understanding, to the end that we might know what is the Hope of his Calling, and what are the Riches of his Inheritance in the Saints.

To this great God and Father, who by the Power that acts in us with Efficacy, can do abundantly above what we ask or think, to Him be Glory in the Church by Jesus Christ, through all Ages, and for ever and ever.

Glory be to the Father, &c.

### *Another Hymn for Thursday Evening.*

**I** Will sing of the Goodness of the Lord, and I will tell of his Truth through all Ages.

O Lord God of Hosts, who is like unto Thee, mighty Lord! Thy Arm is powerful, thy Hand is strong, thy Right-hand is lifted up: Righteousness and Truth are the Foundation of thy Throne, Mercy and Faithfulness go before thy Face.

Thy Works are great and admirable, Lord God Almighty. Thy Ways are just and true, O King of Saints: Who should not fear Thee, Lord, and glorifie thy Name! For Thou only art holy.

All the Nations shall come and worship Thee, because thy Judgments are made manifest.

O ye Just, rejoice in the Lord, and celebrate the Memorial of his Holiness; celebrate his Name, which is great and terrible; celebrate the Strength of the King that loves Righteousness; exalt the Lord our God, and cast your selves down before his Footstool: He is holy, praise Him by Psalms, Hymns, and spiritual Songs, singing and rejoicing in your Heart to the Lord.

Give always Thanks for all Things, to our God and Father, in the Name of our Lord Jesus Christ.

Glory be to the Father, &c.

### *An Hymn for Friday Evening.*

**I** Will bless the Lord at all Times, his Praise shall be continually in my Mouth: My Soul shall make its Boast of God; the Righteous shall hear it, and rejoice. Magnifie the Lord with me, and let

us exalt his Name together : Taste and see how gracious is the Lord : Happy is the Man that draweth near Him.

O Lord, thy Goodness reaches even unto the Heavens ; and thy Faithfulness even unto the Clouds : Thy Righteousness is as the high Mountains, and thy Judgments as the great Deep. Thou preservest both Man and Beast.

O God, how precious is thy Goodness ! So shall the Sons of Men shelter themselves under the Shadow of thy Wings. They shall be filled with the Fatness of thy House ; and Thou shalt give them Rivers of Pleasure to drink.

The Springs of Life are in Thee, and it is by thy Light we see Light. Continue to display thy Favour upon those that know Thee, and thy Righteousness upon those that are true of Heart.

Lord, we give Thee Thanks that Thou hast chosen us from the Beginning, in Sanctification of Spirit, by Faith, and by the Word of thy Truth ; and for having called us to the Possession of thy Glory, through Jesus Christ our Lord.

To Him that can keep us steadfast, and cause us to appear blameless and with Joy, before his Face, to the only wise God and our Saviour, be Glory and Magnificence, Might and Power, for ever and ever.

Glory be to the Father, &c.

### Another Hymn for Friday Evening.

**L**ORD, let our Request come before Thee as the Incense, and the Lifting up of our Hands, as the Evening Sacrifice.

Bless the Lord, all ye his Servants : Ye that stand in the House of the Lord, lift up your Hands in the Sanctuary, and bless the Lord.

Praise the Lord, sing unto his Name, for 'tis a good Thing to praise Him. Our Lord is above all the Heavens, He does whatever pleases Him in Heaven, in the Sea, and in the Deep.

O House of Israel, bless the Lord ! O House of Aaron, and of the Levites, bless the Lord ! All ye that fear the Lord, bless Him.

The Lord has raised his Son Jesus, He has sent Him to bless us, by delivering us from our Sins.

Thanks be unto God for his unspeakable Gift.

We give Thee Thanks always, O God, who art the Father of our Lord Jesus Christ, because of the Hope that is reserv'd for us in the Heavens.

Glory be to the Father, &c.



*An Hymn for Saturday Morning.*

**T**IS a good Thing to praise the Lord, and to sing Psalms to thy Name, O God most High. To shew forth thy Goodness every Morning, and thy Faithfulness every Night.

O Lord, Thou hast made us glad by thy Works, we will rejoice in the Works of thy Hands: O Lord, how great are thy Works, how deep are thy Thoughts! Lord our God, Thou art clothed with Majesty and Greatness, thy Works are vastly numerous, Thou hast made them all with Wisdom: The Earth is full of thy Riches, the Heavens shew forth thy Glory, and the Firmament declare the Work of thy Hands.

Let the Heavens and the Earth praise Thee: Let the Glory of the Lord continue for ever: Let the Lord take Pleasure in his Works.

Let all those that fear Him, bless Him, and let them say, Holy, Holy, Holy, Lord God Almighty, who art, who wast, and who wilt be, Thou art worthy to receive Honour, Glory, and Power; for Thou hast made all Things, and for thy Pleasure they are and were created.

Thou hast created new Heavens and a new Earth, in redeeming the World by Jesus Christ; and Thou hast prepared us a Rest, to the end that being entred therein, we may rest as Thou didst on this Day, after having finish'd thy Works.

Wherefore we bless Thee, O Lord God. O God, the Creator and Redeemer of the World, we celebrate thy Power, and exalt thy Mercy, saying,

Glory be to the Father, &c.

*Another Hymn for Saturday Morning.*

**C**OME, and bless the Lord your God for ever and ever; and let the Name of thy Glory be bless'd, O God: Let thy holy Name be praised above all our Blessings, and above all our Praises.

Thou only art the Lord, Thou hast made the Heavens and all the Host thereof, the Earth, and all that is therein, the Sea and all Things within it; Thou preservest all those Things, and the Host of Heaven do cast themselves down before Thee.

Lord, all thy Works shall praise Thee, thy Saints shall bless Thee. The Works of God are great, they are sought out and considered by those that take Pleasure in them. His Works are altogether Majesty and Greatness: His Righteousness endureth for ever. The Lord is full of Holiness, his Mercies are over all his Works.

He has remembered his Covenant: He has sent Redemption to his people: His Name is holy and terrible. Let

Let all Creatures praise the Lord, and let Him be blessed for ever in the Assembly of the Saints.

Lord, Thou hast laid the Foundation of the Earth, and the Heavens are the Works of thy Hands: They shall perish, but Thou shalt endure: They shall wax old and be changed, but Thou art always the same, and thy Years shall not fail.

Thy Servants shall dwell with Thee, and shall bless Thee for ever.

Glory be to the Father, &c.

*An Hymn for Saturday Evening.*

**C**OME, and let us adore the Lord, let us praise Him, and give Him Thanks for all his Benefits.

O Lord our God, how great is thy Name above all the Earth, thy Majesty is above the Heavens.

Lord, what is mortal Man, that Thou shouldest remember him; and the Son of Man, that Thou shouldest visit him.

Thou hast created us by thy Power.

Thou orderest all Things, and Thou keepest us by thy Providence.

Thy Goodness hath plainly appeared towards Man. Thou hast saved us, not by the Works of Righteousness which we have done, but by thy Mercy in Jesus Christ, to the end that being justified by thy Grace, we may become Heirs of everlasting Life.

Lord Jesus, Thou art the only Son of the Father, Thou art God over all Things blessed for ever.

Thou art the Image of the invisible God, the First-born of all Creatures: By Thee all Things have been created that are in Heaven and upon Earth: All these Things were created by Thee, and for Thee.

Thou wast before all Things, and they all subsist by Thee.

Thou hast given thy self for us, to the end that, according to the Will of God our Father, Thou mightest redeem us from this wicked Generation.

Thou reignest at the Right-hand of thy Father. Thou hast the Supream Power over Heaven and Earth, and we know that Thou shalt come in thy Glory to judge both the Quick and the Dead.

O our Saviour, we worship Thee, we put our Trust in Thee, and we give Thee Thanks.

To Him that has loved us, that has washed us from our Sins in his Blood, and has made us Kings and Priests to God his Father; to Him be Glory and Dominion for ever and ever.

Glory be to the Father, &c.



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*Another Hymn for Saturday Evening.*

**S**ING unto the Lord, bless his Name, declare his Deliverance every Day: For the Lord is Great, and worthy of great Praise, He is to be feared above all the Gods.

The Gods of the Nations are but Idols; but the Lord hath made the Heavens.

Majesty and Greatness go before Him, Might and Excellence are in his Sanctuary.

O ye People, give unto the Lord Glory and Power; give unto the Lord the Glory due unto his Name; bring your Gifts; enter into his Courts, bow down before the Lord with a holy Pomp; let the whole Earth tremble before his Face.

Tell it throughout all the Earth, the Lord reigneth: He shall judge the World with Righteousness, and the People with Equity.

Blessed be the Lord, who has visited and redeemed his People.

Blessed be God, who is the Father of our Lord Jesus Christ, who has blessed us with all kinds of spiritual Blessings in the heavenly Places, through Jesus Christ.

Blessed be God, who has chosen us in Jesus Christ, before the Foundation of the World, to the end that we might be holy and without Blame, before Him in Love. He having predestinated us unto the Adoption of Children, by Jesus Christ, according unto his good Will, to the Praise of the Glory of his Grace, by which He has made us acceptable in his well-beloved Son, in whom we have Redemption by his Blood; to wit, the Remission of Sins according to the Riches of his Grace.

Glory be to the Father, &c.

*The END of the Hymns for the Ordinary Service.*

**H Y M N S**

# HYMNS for HOLIDAYS and EXTRAORDINARY OCCASIONS.

## For Christmas Eve.

**S**ING to the Lord a new Song, let his Praise be over all the Earth, and in the Sea. Let the Wilderness and the City lift up their Voices: Let Men rejoice with Songs of Triumph, let them give Glory to God, and declare his Praise in the Isles.

The Lord has comforted his People, He has redeemed Jerusalem, He has manifested the Arm of his Holiness in the Sight of the Nations: All the Ends of the Earth shall see the Salvation of our God.

Tell the Daughter of Sion, behold thy Saviour cometh, his Reward is with Him, and his Recompence goeth before Him.

Take Courage, fear no more, behold your God comes to save you.

To you that fear my Name, the Sun of Righteousness shall rise with Healing in his Wings.

The Glory of the Lord shall be made manifest, and all Flesh shall see it.

Death shall be swallowed up in Victory, and the Lord shall wipe away all Tears from our Eyes: In that Day they shall say, Behold our God, we have waited for Him, and He shall save us; Behold the Lord, we will rejoice in his Salvation.

Sanctifie your selves and be ready, and to Morrow you shall behold the Glory of God, the Lord is at Hand.

Let us prepare the Way of the Lord, let us make straight his Paths; let us be converted; let us prepare for Him a People well-disposed.

let us meet Him with Praise; let us present our selves before his Face with Shouts of Joy let us bless Him that cometh in the Name of the Lord.

Glory be to the Father, &c.

## An Hymn for Christmas Day.

**I** Declare to you a great Joy: It is, that on this Day, in the City of David, there is born unto you a Saviour, who is Christ the Lord.

Glory be to God in the highest, Peace on Earth, and Good-will towards Men.



*An Hymn for the Day after CHRISTMAS.*

The Child is born for us, the Son is given to us, the Government is put upon his Shoulders, He shall be call'd Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

God has remembered his Covenant, and has sent Redemption to his People.

When the Fulness of Time was come, God sent his Son, born of a Woman, and made under the Law, to the end that we might receive the Adoption of Children.

Israel has been saved by the Lord with an everlasting Salvation. 'Twas the Lord's doing, and it is marvelous in our Eyes: This is the Day the Lord has made, come let us rejoice therein: Behold now is the appointed Time, behold now is the Day of Salvation. Let us rejoice, let us worship Jesus, who is born, let us cast our selves down before Him: Let it be proclaimed throughout all the Earth, that the Lord reigneth: Let the Heavens rejoice, let the Earth be glad: For He shall judge the World with Righteousness, and the People with Truth.

Blessed be he that cometh in the Name of the Lord, and blessed be the Kingdom of David our Father, Hosanna in the Highest.

Glory be to the Father, &c.

*An Hymn for the Day after Christmas.*

**S**ING unto the Lord a new Song, for He has done wonderful Things; his Right-hand and the Arm of his Holiness hath delivered him. The Lord hath made known his Deliverance, He hath reveal'd his Righteousness to the Eyes of the Nations. He has remembered his Goodness and his Truth, all the Ends of the Earth have seen the Salvation of our God.

All ye the Inhabitants of the Earth break forth in Shouts of Joy to the Lord; rejoice, sing Psalms, break forth in Shouts of Joy before our King; let the Sea and all that is therein, make a Noise, the Earth, the Heavens, and they that dwell therein; let the Rivers clap their Hands; let the Mountains sing with Joy before the Lord, for He cometh to judge the Earth, He shall judge the World with Righteousness, and the People with Equity.

This is a true Saying, and worthy to be received, that Jesus Christ is come into the World to save Sinners.

The Word was made Flesh, and dwelt among us, and we have beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.

Lord, now lettest thou thy Servant depart in Peace, according unto thy Word. For mine Eyes have seen thy Salvation, which Thou hast prepared.

*An Hymn for CHRISTMAS and GOOD-FRIDAY.* 61  
prepared before the Face of all People, to be a Light to lighten the  
Gentiles, and to be the Glory of thy People Israel.

Glory be to the Father, &c.

### *The Hymn of Zachariah for Christmas.*

**B**lessed be the Lord God of Israel: For He hath visited and re-  
deemed his People; and hath raised up a mighty Salvation for  
us, in the House of his Servant David.

As He spake by the Mouth of his holy Prophets, which have been  
since the World began.

That we should be saved from our Enemies, and from the Hands  
of all that hate us.

To perform the Mercy promised to our Forefathers, and to re-  
member his holy Covenant.

To perform the Oath which He sware to our Forefather Abraham,  
that He would give us; That we being delivered out of the Hands  
of our Enemies, might serve Him without Fear; in Holiness and Right-  
eousness before Him, all the Days of our Life.

And thou, Child, shalt be called the Prophet of the Highest; for  
thou shalt go before the Face of the Lord to prepare his Ways:  
To give Knowledge of Salvation to his People, for the Remission  
of their Sins,

Through the tender Mercy of our God; whereby the Day-spring  
from on high hath visited us; to give Light to them that sit in  
Darkness, and in the Shadow of Death, and to guide our Feet in  
to the Way of Peace,

Glory be to the Father, &c.

### *An Hymn for Good-Friday.*

**C**H R I S T our Passover was sacrificed for us this Day:- He was  
delivered for our Offences, and bore our Sins in his Body upon  
the Cross, and God has brought upon Him the Iniquity of us all.

O Lord Jesus Christ, the only Son of God, Lamb of God, that  
taketh away the Sin of the World, we praise Thee, we celebrate  
thy infinite Love, and we shew forth the Remembrance of the Pas-  
sion and of the Death that Thou hast endured for us poor Sinners.

Thy Soul was made sorrowful even unto the Death. Thou hast  
been led as a Lamb to the Slaughter. Thou hast been exposed to  
all sorts of Ignominies and Sorrows: Thou hast humbled thyself  
even unto the Death of the Cross. Thou hast been taken away by  
the Strength of Anguish and Condemnation, and cut off from the  
Land of the Living.



62 *An Hymn for ASCENSION DAY.*

Let us sing a new Song unto our God, and to the Lamb; and let us say, Thou hast been put to Death, and hast redeemed to God, by thy Blood, of all Tribes, Languages, People and Nations: Thou hast made us Kings and Priests to our God, and we shall reign for ever.

Worthy is the Lamb, who has been put to Death, to receive Power, Riches, Wisdom, Strength and Glory, for ever and ever.

Let all the Creatures that are in Heaven and upon Earth, give Praise and Honour to Him that sits upon the Throne, and to the Lamb.

Now is come the Salvation and Kingdom of our God, and of his Christ. If God be for us, who can be against us? He who has not spared his own Son, but has deliver'd Him up to the Death for us all, How shall He not give all Things with Him?

Who shall bring an Accusation against the Elect of God? God is He that justifies, who shall condemn? Christ is He that is dead, and moreover, raised again, who is sat on the Right-hand of God, and has made Request for us.

To Him that has loved us, and that has washed us from our Sins by his Blood, and hath made us Kings and Priests unto God his Father, to Him be Power, and Glory, and Might, for ever and ever. Amen.

Glory be to the Father, &c.

*An Hymn for Ascension Day.*

**T**HE Lord hath said to my Lord, Sit thou on my Right-hand, till I make thine Enemies thy Footstool.

The Lord shall stretch out from Sion, the Scepter of thy Strength, saying, Reign Thou in the midst of thine Enemies.

The Lord hath sworn, and He will not alter, Thou art a Priest for ever after the Order of Melchisedeck.

O ye People, clap your Hands, shout forth Cries of Joy to God with the Voice of Triumph. The Lord is gone up with a Cry of Joy: The Lord is gone up with a Song of Victory.

Lift up your Heads, O ye Gates, and be ye lifted up ye everlasting Doors, and the King of Glory shall come in. Who is the King of Glory? It is the Lord, strong and mighty, He is the King of Glory.

Sing Psalms unto God, and to our King, sing Psalms, for He is the King over all the Earth: The Lord rules over the Nations, He is seated on the Throne of his Holiness; let all Men bow down before Him, and let all the Angels of God adore Him.

O God, thy Throne endures for ever and ever, the Scepter of thy Kingdom is a Scepter of Righteousness: Thou hast loved Righteousness.

*An Hymn for the Day before, and the Day after ASCENSION. 63*

ness, and hated Iniquity; wherefore God, even thy God, has anointed Thee with the Oil of Gladness above thy Fellows.

Lord, Thou art gone up on high, Thou hast led Captivity captive; Thou hast taken Gifts to distribute among Men.

Thou art gone into the House of thy Father, to prepare Mansions for us; Thou art entred into Heaven as our Fore-runner; Thou shalt come down from thence as thy Apostles saw Thee go up; and Thou shalt take us with Thee, to the end that where Thou art we may be also.

Who shall bring an Accusation against the Elect of God? God is He that justifies, Who shall condemn? Christ is He that is dead, and risen again, who is also at the Right-hand of God, and intercedes for us.

Glory be to the Father, &c.

*An Hymn for the Day before, and the Day after Ascension.*

**T**HE Lord reigns, let the People tremble: He is seated among the Cherubims. Let the Earth be shaken, He is raised above all the Earth, He is gone up above all the Heavens.

God, who is the Father of our Lord Jesus Christ, has powerfully raised Him, and given Him a Name which is above every Name, to the end that at the Name of Jesus, every Knee may bow in Heaven, upon Earth, and under the Earth, and that every Tongue may confess, that Jesus Christ is the Lord, to the Glory of God the Father.

All Power has been given to Him in Heaven and upon Earth.

God has put all Things under his Feet, and has made Him above all Things, to be Head of the Church.

Let us rejoice before our King, let us adore Him, and let us give Him Honour and Glory.

We have Liberty to enter into the holy Places through the Blood of Jesus, by the new and living way that He hath consecrated for us, through the Vale, that is to say, his Flesh.

Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water: Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need.

Glory be to the Father, &c.



*An Hymn for Pentecost, or Whitsuntide.*

**L**ET us bless God, let us celebrate his Goodness, let us present our selves before Him with Hymns and Shouts of Joy.

We give Thee Thanks, O God, who art the Father of our Lord Jesus Christ; forasmuch as after having raised thy Son, and lifted Him up into Glory, Thou hast received Gifts to distribute them to Men.

Thou hast sent thy Holy Spirit to thy Apostles, to the end that they might speak divers Tongues, and that healing of Diseases, Signs and Wonders might be wrought in thy Name. Thou hast given Strength to the Word of thy Servants: Thou hast established thy Kingdom, and lightned and converted the World by their Means.

The Kingdoms of the Earth, the People, and the Nations have heard them, and have been reduced to the Obedience of our Lord and of his Christ, and He shall reign for ever and ever.

We give Thee Thanks, Lord God Almighty, who art, who wast, and who shall be, forasmuch as Thou hast displayed thy great Power, and for that Thou art entred into thy Kingdom.

Because we are thy Children, Thou hast sent the Spirit of thy Son into our Hearts, crying, Abba, Father.

'Tis that Spirit which testifies to our Spirit, that we are the Children of God.

'Tis that Spirit that comforts us in our Weaknesses, which himself prays for us, and which makes us groan after the Redemption of our Body, and the Glory of the Children of God.

'Tis that Spirit which is the Earnest of our Inheritance, and by which we have been sealed for the Day of Redemption. O Lord, we praise Thee for so precious a Gift.

Glory be to the Father, &c.

*An Hymn for the September Communion.*

**L**ET us celebrate the Lord, for He is good, for his Mercy endureth for ever.

Let all those that fear the Lord, say now, that his Mercy endureth for ever.

The Lord is our Strength, and the Subject of our Hymns: He is our Redeemer: This is the Day the Lord hath made, come let us rejoice and be glad therein.

The Lord hath done marvelous Things, He has remembered his Covenant, He hath sent Salvation and Redemption to his People.

He hath so loved the World, that He hath given his only Son, to  
the

the end that whosoever believes in Him, should not perish, but have everlasting Life.

He has given us the Bread of Heaven, which giveth Life to the World.

Let us praise Him, let us celebrate Him, let us bless his Name.

Let us give Thanks to our God and Father, who has made us to partake of the Inheritance of the Saints in Light.

Salvation is of our God, who sits upon the Throne, and of the Lamb. *Amen. Amen.*

Praise, Glory, Wisdom, Thanks, Honour, Power, and Might, to our God for ever and ever.

Praise our God ye his Servants, both Small and Great.

The Lord our God Almighty, is entred into his Kingdom, and we shall reign with Him for ever and ever.

Let us rejoice and be glad, and give Glory to Him, for the Marriage of the Lamb is come, and his Wife hath made herself ready: Happy are those that are called to the Marriage Feast of the Lamb.

We shall be filled, O God, with the Fatness of thy House, and we shall drink of the Rivers of thy Pleasures.

Glory be to the Father, &c.

## *The Angelical* HYMN, or Song of the ANGELS;

*Which is to be read upon all FESTIVALS.*

**G**LORY be to God on high, and in Earth Peace, Good-will towards Men.

We praise Thee, we glorifie Thee, we give Thanks for all thy great Benefits, and for thy great Glory, O Lord God, Heavenly King, the Father Almighty.

O Lord, the only begotten Son Jesus Christ, and thou Holy Spirit: O Lord, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, hear us.

Thou that sittest at the Right-hand of God, have Mercy upon us.



*An Hymn to be said at the COMMUNION.*

For Thou only art holy, Thou only art the Lord, Thou only,  
O Christ, with the Holy Ghost, art most high in the Glory of God  
the Father. *Amen.*

Glory be to the Father, &c.

*An Hymn to be said at the Time of the Communion  
at the Holy Supper.*

**L**IFT up your Hearts on high: We lift up our Hearts unto the  
Lord.

Let us give Thanks unto the Lord our God.

It is just, it is reasonable, it is our Duty, and a most useful Thing;  
that at all Times, and in all Places, we should give Thanks unto Thee,  
O Lord God, holy Father, everlasting God.

*Here follows the proper Preface, or Praises, adapted to each Circum-  
stance.*

*At Christmas.*

Because Thou didst give Jesus Christ thine only Son, to be born  
as at this Time for us, who by the Operation of the Holy Ghost,  
was made very Man, of the Substance of the Virgin Mary his Mo-  
ther, and that without Spot of Sin, to make us clean from all Sin:  
Therefore with Angels, &c.

*At Easter.*

Through Jesus Christ, who died for our Offences, and rose again for  
our Justification: We praise Thee for the glorious Resurrection of  
our Saviour: For He is the very Lamb which was offered for us, and  
hath taken away the Sin of the World; who by his Death, hath de-  
stroy'd Death, and by his rising to Life again, hath restored to us  
everlasting Life: Therefore with Angels, &c.

*At Ascension-Day.*

Through our Lord Jesus Christ, who after his most glorious Re-  
surrection, manifestly appeared to all his Apostles, and in their Sight  
ascended up into Heaven, to the end that where He is, thither might  
we also ascend and reign with Him in Glory: Therefore with An-  
gels, &c.

*At Whitsuntide.*

Through Jesus Christ our Lord, according to whose Promise the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all Truth, giving them the Gift of speaking divers Languages, and also Boldness with fervent Zeal necessary to preach the Gospel to all Nations; by which Spirit we have been brought out of Darkness to Light, and from Error, to the Truth, and to the Knowledge of Thee, O God, and of Jesus Christ whom Thou hast sent: Therefore with Angels, &c.

*Or this.*

Through Jesus Christ our Lord, who after his glorious Resurrection, ascended above all the Heavens, and was placed upon the Throne of thy Glory, and is set at thy Right-hand, from whence He has shed abroad the Holy Spirit upon the Apostles, and upon the Children of thy Adoption: Wherefore all the Earth rejoices, and we offer Thee our Praises, saying with the Angels, &c.

*At the September Communion.*

Because Thou hast sent thy Son Jesus Christ into the World; because Thou hast delivered Him to Death, to redeem us from our Sins; and because He shall come again from Heaven on the Day of his glorious Appearance: Who has also instituted the holy Supper, and has commanded us to eat of this Bread and to drink of this Cup, to the end, that as often as we shall do it, we may shew forth his Death until his coming again.

*After these proper Prefaces or Praises, add:*

Therefore with Angels and Archangels, and with all the Hosts of Heaven, we laud and magnifie thy glorious Name, we sing a Hymn to thy Glory, saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory, O God most high. *Amen.*



*The Hymn called Te Deum; which is to be read upon  
all Festivals.*

**W**E praise Thee, O God, we acknowledge Thee to be the Lord.  
All the Earth doth worship Thee, the Father Everlasting.  
To Thee all Angels cry aloud, the Heavens, and all the Powers  
therein.

The Cherubims and Seraphims continually do cry, Holy, Holy,  
Holy, Lord God of Hosts: Heaven and Earth are full of the Majesty  
of thy Glory.

The glorious Company of the Apostles, of the Prophets, and of the  
Martyrs, celebrate thy Praises.

The holy Catholick Church throughout all the World doth ac-  
knowledge Thee, who art the Father of an infinite Majesty; with  
thy only and adorable Son, and the Holy Ghost our Comforter.

Thou art the King of Glory, O Christ. Thou art the everlasting  
Son of the Father.

When Thou tookest upon Thee to deliver Man, Thou didst not  
abhor the Virgin's Womb. When Thou hadst overcome the Sharp-  
ness of Death, Thou didst open the Kingdom of Heaven to all Be-  
lievers.

Thou sittest at the Right-hand of God, in the Glory of the Father.

We believe that Thou shalt come to be our Judge. We therefore  
pray Thee help thy Servants whom Thou hast redeemed with Thy  
precious Blood. Make them to be numbred with thy Saints in Glory  
everlasting.

O Lord save thy People, and bless thine Heritage. Govern them  
and lift them up for ever. Day by Day we magnifie Thee: And we  
worship thy Name ever World without end.

Vouchsafe, O Lord, to keep us this Day without Sin. O Lord have  
Mercy upon us. Let thy Mercy lighten upon us, O God, as our Trust  
is in Thee. O Lord, in Thee have we trusted, let us never be con-  
founded.

Glory be to the Father, &c.

*An Hymn for the Days of Communion, or for the following Day.*

**W**E will praise Thee, O God, and we will celebrate thy Name for ever : For all the Earth is full of thy good Deeds, of thy Glory, and of thy Mercy.

Bless the Lord, O my Soul, and all that is within me praise his holy Name. 'Tis He that pardoneth all thy Sins, and heals all thy Infirmities.

The Lord is merciful and gracious, slow to Anger, and of great Goodness. He does not deal with us as our Sins have deserved, nor has He done to us according unto our Transgressions.

For as far as the East is from the West, and as high as the Heavens are above the Earth, so far does his Mercy and Goodness surpass our Sins. As a Father pities his Children, so has God Compassion upon us.

For when we were his Enemies, and when we were in our Sins, He gave his only Son for us, to the end that we might have Life in Him.

'Tis He that hath given us his Flesh and his Blood, for our Nourishment, and that hath brought us to Life by his Death.

He is the Lamb of God, the Propitiation for our Sins, the perfect and only Pledge of his Grace.

Since God has given us his only Son, and has delivered Him to Death for us, He will refuse us nothing else, but He will shew us Grace and Mercy.

Let then my Heart and my Mouth declare the Praises of the Lord, and exalt Him. And let all Men celebrate for ever his Goodness and Mercy through Jesus Christ our Lord. *Amen.*

Glory be to the Father, &c.

*The END of the H Y M N S.*

*The*



*The Manner of receiving the CATECHUMENS, according as it is observed in the Churches of the Principality of Neuchâtel and Vallangin, by the Society of Ministers.*

**E**ACH of the Catechumens having been instructed for Six Weeks by their Minister, and having, for some Days, been publicly examined upon all the Parts of the Catechism; the last Time that they appear in the Face of the Congregation, they make this Promise, one of them saying in the Name of the rest :

**W**E ratifie and confirm our Baptismal Vow ; We renounce the Devil and his Works, the World and its Pomp, the Flesh and its Lusts. We promise to live and die in the Christian Faith ; and to keep the Commandments of God all the Days of our Life.

*After this is said, they are asked : Do you all promise this before God and his Church ?*

*Anf. Yes.*

*The Minister says : God give you Grace to fulfil this Promise.*

*The Minister goes on thus : After this Promise thus made, and in hopes that you will religiously perform it, I receive you into the Number of adult Believers, and in this Quality I give you Liberty to partake of the Holy Sacrament of the Lord's-Supper. And you, Christians, who are here present, I call you to bear Witness of the Promise which these Young Persons have made ; and I exhort you to look upon them hereafter as your Brethren, who are Partakers of the same Grace with you, to render them all the Duties of Christian Charity, and to pray to God for them.*

*This being done, an Exhortation is addressed to the Catechumens, the Form of which is left to the Discretion of the Minister ; and when it is finished, the Catechumens fall down upon their Knees, and the Minister reads the following Prayer.*

**A**lmighty God, we thank Thee, for that Thou hast been pleased to call us to the Knowledge of Thee, and particularly for that having granted to these Children, the Blessing of being born in thy Church, and of being admitted into it by Baptism: Thou hast permitted them to arrive to Years of Discretion, and to pass this Day from the State of Children, into that of adult Believers. We beseech Thee, that as they have now dedicated themselves to Thee, by Confirming the Vow made at their Baptism, and are now admitted to a Participation of the Sacrament of the Death of thy Son; that Thou wilt ratifie in Heaven, what we have now done in thy Name and in thy Church. Receive them, O Lord, and blest them, and let thy Grace be with them now and for ever. *Amen.*

**M**OST Gracious God, Father of Mercy, grant that they may constantly persevere in the Holy Profession whereinto they have now entred, that being made Christians by their Birth and Baptism, they may be so henceforward by Knowledge and Choice. They have here now renounced the Devil and his Works, the World and its Pomp, the Flesh and its Lusts. Let not then the Prince of this World have any Share in them: Grant that from their Youth upwards, their Faith may be victorious over the World, the Flesh, and all its evil Desires.

Holy Father, keep them in thy Name, and preserve them from Evil: Sanctifie them by thy Truth, thy Word is the Truth: Preserve them from the Contagion of this Age. Do not suffer the Instructions which they have received, nor the Promises which they have made to Thee, ever to be blotted out of their Memories. Do not suffer these good Purposes which Thou hast put into them, ever to be destroyed by the evil Communication of the World. Encrease them more and more, and grant that these young Plants may grow and bring forth Fruit abundantly, in Knowledge, in Faith, in Holiness, and in Consolation, all the Days of their Life. Grant that this new Generation may be better than their Fathers, and that thy Children, after having in this World served the Designs of thy Providence, may by thy Mercy obtain everlasting Salvation. *Amen.*

**A**lmighty God, we pray to Thee for all the Youth of this Church. Bless the Instructions which are given them, preserve them from Corruption, and sanctifie them, to the End that our Children may, one Day, become Ornaments to thy House, and Heirs of thy Kingdom.

Grant to us all, to the Young and to the Old, to the High and to the Low, that we may thoroughly consider what it is to be Christians, and may bear in Mind continually, what a Vow, what Promises, and what a solemn Profession we have all made to Thee by our Baptism, as well as by Communion in the Holy Sacrament.



**A**lmighty God, hear us, hear the Prayers of these Young Persons who are here prostrate before Thee, and of the rest of us who call upon Thee, who worship Thee, who glorifie Thee and who desire thy Grace, through Jesus Christ, who has commanded us to pray unto Thee, after this manner :

**O**UR Father which art in Heaven : Hallowed be Thy Name : Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

*After the Lord's-Prayer, they conclude with the Blessing, which is given to the Catechumens in this Form.*

**T**HE Blessing of the Lord God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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A  
**SPECIMEN**  
 OF THE  
*Arguments & Exhortations*  
 UPON THE  
**OLD TESTAMENT,**  
 As used in the  
**Churches of Neufchatel.**

GENESIS, Chapter XXV.

**T**HIS Chapter treats of the Marriage of *Abraham* with *Keturah* his second Wife; of the Death of *Abraham* and of *Ishmael*; of the Birth of *Esau* and *Jacob*, the Sons of *Isaac*; and of *Esau's* selling his Birth-right to *Jacob* his Brother.

*After Reading the Lesson.*

*My Brethren,*

**W**E have read the History of the Death of *Abraham*; upon which *St. Paul* observes, that he died as well as the other Patriarchs, without having seen the Accomplishments of God's Promises; having been Strangers and Travellers upon the Earth: From whence we may infer, that God had reserved for them a heavenly Country.

The Multiplication of the Posterity of *Ishmael*, shews us the Truth of those Promises which had been made to *Abraham*. The Choice that God made to *Jacob*, preferably to his elder Brother *Esau*, shews us, that



that God is free in the Distribution of his Favours, and that he bestows them on such as he thinks fit.

*Lastly*, The Contempt that *Esau* shewed of his Birth-right, by selling it to *Jacob*, should make us remember that Warning of *St. Paul*, *Heb. XII. ver. 16. Let none of you be a Fornicator, or prophane Person, as Esau, who for one Morsel of Meat sold his Birth-right.*

## GENESIS, Chap. XLII.

**T**HE Sons of *Jacob* being come to buy Corn in *Egypt*, were discovered by *Joseph*, but he did not make himself known to them; yea, he caused them to be put into Prison, and kept *Simeon*, to oblige them to bring their Brother *Benjamin* to him: Nevertheless, he sent them back with some Corn, and caused their Money to be returned to them.

### *After the Lesson.*

*My Brethren,*

**T**HIS Lesson presents us with Three Reflections: *First*, We may observe by the Arrival of *Joseph's* Brethren in *Egypt*, and the Homage which they did him, the Accomplishment of his Dreams, and that God had sent him before them into *Egypt*, for the Support of *Jacob's* Family, and to draw them into that Country. *Secondly*, The Behaviour of *Joseph* unto his Brethren, shews his Affection for them, but at the same Time his great Wisdom, in not discovering himself to them, and in stopping *Simeon*, which he did to oblige his Brethren to return and to bring *Benjamin* with them, both because he had Reason to distrust them, and because he was afraid if he had declared himself to them, they would have concealed it from their Father. *Thirdly*, We must carefully observe what the Brethren of *Joseph* said when they were put into Prison; and how they then remembered the Anguish in which they had seen *Joseph*, and the Inhumanity with which they had treated him. Thus we see how Conscience will be awakened in Adversity, and how Remorse follows after Sin early or late.

## EXODUS, Chap. XVI.

**T**HE *Israelites* murmuring against *Moses* because they had nothing to eat, God sent them Quails, and afterwards Manna, which was their Food for Forty Years in the Wilderness.

## After the Lesson.

*My Brethren,*

**I**N the History that we have now read, we see the Ingratitude of the Children of *Israel*, who after so many Miracles that God had wrought for them, murmured against *Moses*, and was sorry for their Departure out of *Egypt*. One may also see how graciously God was pleas'd to put a Stop to those Murmurings, and to provide for their Subsistence by the Means of Manna which He sent them. But that which we ought chiefly to consider, is that which Christ Jesus says in the Gospel, *This is that Bread which came down from Heaven; not as your Fathers did eat Manna, and are dead: He that eateth of this Bread shall live for ever.* Let us therefore, *My Brethren*, pray to God that He would always give us this heavenly Food whilst we are in the Desert of this World; and let us make a better Use of it than the *Jews* did formerly of the Manna that God sent to feed them in the Wilderness.

## EXODUS, Chap. XXII.

**T**HIS Chapter treats of the Punishment of those that rob or do any Damage to their Neighbours, and of the Restitution they are obliged to make of Things that have been pledg'd or lent to them; of Uncleanness; of Idolatry; of oppressing the Poor; of the Respect due to Magistrates, and of the First-Fruits which the *Jews* were to offer to God.

## After the Lesson.

*My Brethren,*

**T**HIS Chapter affords us several Instructions. The *First*, which is also repeated several Times, is, that those who have wronged another, either by Theft or Deceit, or even by Carelessness, are obliged to Restitution: That we ought faithfully to restore



the Things wherewith we are intrusted : That we ought to reverence an Oath, and to abhor Uncleanness and Idolatry. God does also therein declare, that it is a great Sin to oppress the Widows and Strangers, and rigorously to extort our Due from the Poor : That these are the Sins that cry to God, and provoke Him to Wrath. We are also taught in this Chapter to speak of Magistrates with respect ; and the Obligation the *Jews* were laid under to offer their First-Fruits to God, shews that Religion requires us to devote Part of our Goods to the Service of God, and to Works of Charity.

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## LEVITICUS, Chap. XX.

*Leave out all between the 10th and 22d Verse.*

**H**ERE God commands that all those should be put to Death who caused their Children to pass through the Fire, in Honour to *Moloch*, which was the Idol of the *Ammonites* ; also those that cursed Father and Mother ; Adulterers, Incestuous Persons ; those that fall into the heinous Crimes of Fornication and Witchcraft. The *Hebrews* exhorted to be holy, and to keep God's Commandments, and to avoid the Customs and Manners of the *Canaanites*.

*After the Lesson.*

*My Brethren,*

**T**HESE are the Reflections which these Laws offer to us. The Prohibition of burning Children, and offering them to the Idol *Moloch*, shews us to what horrible Actions, and Excess of Inhumanity, the idolatrous People abandon themselves in the Service of their false Gods, and of what Things those that know not the true God are capable. You may observe likewise, that God had made it punishable with Death, to have Recourse to Wizards or Witches ; Adulterers, both Men and Women, punished with Death ; as also those that Curse Father and Mother ; by which you may judge how abominable those Crimes were, and with what Severity they ought to be punished in Christians. *Lastly*, The repeated Exhortations from God to the *Jews*, that they should not be like the *Canaanites*, but become a holy People to Him, ought to make us remember who are Christians ; that God having separated us from the World, we must

must not be conformed to this present Life ; but as He who has called us is holy, so we also are to be holy in all manner of Conversation, because it is written, *Be ye holy, for I am holy*, 1 Pet. XV. 16.

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## LEVITICUS, Chap. XXV. Ver. 1, to 34.

**T**HIS Chapter contains the Law, whereby God ordained to let the Land rest every Seventh Year, and to celebrate the Jubilee every Fiftieth Year.

### *After the Lesson.*

*My Brethren,*

**T**HE Design of the Law, which ordains that the Land should rest every Seventh Year, and the Jubilee to be celebrated at the End of the Fiftieth Year, was to make the *Jews* remember, that the Land of *Canaan* belonged to God, and that the Fruitfulness of the Country proceeded from God alone; as also to preserve the Distinction of Tribes and Inheritances; to provide for the Support of the Necessitous; to prevent the Rich, by purchasing Lands and Slaves in Perpetuity, to deprive the Poor of their Goods and Liberty. Now although these Laws are abolished, we ought to observe in them the great Wisdom of God, and the admirable Manner by which the People were governed; and we are to learn from thence, to do Homage to God of all our Goods; to be dis-interested and charitable towards the Poor; to treat our Servants with Humanity; to be just and equitable in all our Affairs; and to observe a due and exact Proportion in Bargaining; and in Buying and Selling, according to the true Value of Things.

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## DEUTERONOMY, Chap. VI.

**M**OSES exhorts the *Jews* to observe the Commandments of God, to love Him with all their Hearts, never to depart from his Word, and above all, to teach the Law of God to their Children, and to instruct them in the Wonders that God had done for the Sake of their Forefathers.

*After*



*After the Lesson.**My Brethren,*

**T**HE reading of this Chapter teaches us, that our great and principal Care ought to be to love God, to obey Him, and to adhere inviolably to his Word. But above all, we may observe in this Place, that the Duty of Fathers is to instruct their Children in the Law, and the Fear of the Lord; and always to talk to them about the Grace of God and his holy Commandments. If the Jews were obliged to the Performance of this Duty, Christians are much more so, and they may not neglect the Education and Instruction of their Children, without being guilty of a great Sin. Finally, We ought all of us to learn from hence, never to abuse the Favours of God, to meditate on them continually, in order to fear and love Him; since it is that, as *Moses* says, which will be our Righteousness and our Happiness, if we take Care to perform all that the Lord our God hath commanded us.

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## DEUTERONOMY, Chap. XXXIV.

**I**N this Chapter we have an Account of the Death of *Moses*.

*After the Lesson.**My Brethren,*

**W**E have here read the History of the Death of *Moses*, who was the Deliverer and Law-giver of the People of God, and the greatest of all the Prophets: We are to honour his Memory, and to reverence the Law that he received from God, and which he hath left us in Writing. Moreover, we ought to follow the Examples of his Vertues, and particularly of his Faith, of his Meekness, and of the Zeal and Fidelity with which he served God: And then if we believe the Doctrine of *Moses*, we ought to believe in Him whose Coming he hath foretold, and who was infinitely above him by the Perfection of his Doctrine, by the Glory of his Miracles, and by the Holiness of his Life; to wit, in Jesus Christ our Lord, to whom belongs Praises and Glory, for ever and ever. *Amen.*

## JOSHUA, Chap. VII.

**I**N this Chapter we are informed how the *Israelites* were defeated before the City of *Ai*, because of the Theft committed by a certain Person whose Name was *Achan*, who had taken some of the Plunder of the Town of *Jericho*, against the exprefs Command of God, and of the Discovery and Punishment of the said Person.

*After the Lesson.*

*My Brethren,*

**T**HIS History furnishes us with several good Reflections: *First*, We see from it, the Behaviour of *Achan*, who took of the accursed Thing; to what Sin the Love of Riches drives Men, and that nothing is sacred to such who are strongly possessed with this Passion. *Secondly*, We may observe here, that the Sin of one Man alone, may draw down the Curse of God upon the Publick; and that Unrighteousness and meddling with forbidden Things, may deprive a whole Nation of the Protection of God. *Thirdly*, The admirable Manner of discovering *Achan*, by casting of Lots, proves clearly that God knows all Things, and that Sins committed in Secret, cannot escape either his Knowledge or Revenge. *Fourthly*, That Punishment of *Achan* shews, that ill-gotten Riches are never profitable, and that the Curse of God follows unrighteous and sacrilegious Persons, as well as those who are the Authors of Scandals and publick Misfortunes. *Lastly*, This Punishment was an Example that God thought fit to make, to oblige the Children of *Israel* to fear Him, and to teach them, that if they did not respect his Laws, they would never prosper.

## JUDGES, Chap. XVIII.

**T**HE Jews of the Tribe of *Dan*, being so much streightned in their Country, sent out Spies to inform them of the Condition of the City of *Laiish*, and took it, after having consulted the Lord, by the Means of a *Levite*, whom they took along with them to be their Priest.



*After the Lesson.**My Brethren,*

**F**OR the Understanding of this Chapter, and for benefiting by this Lesson, we must make these Three Reflections. *First*, That the Tribe of *Dan* did justly undertake the War against the City of *Laiſh*, because God had given the Land of *Canaan*, of which this City was a Part, to the Children of *Israel*. *Secondly*, We may learn by the Example of those of *Dan*, who, before they put their Design in Execution, consulted the Lord by the Means of a *Levite*, and did also take the *Levite* along with them to be their Priest; that we ought not to set about any Thing without knowing the Will of the Lord; and that we ought to esteem above every Thing, the Advantage of serving God publickly. *Thirdly*, We must observe from this Relation, that although God did not approve the Worship that was set up in *Micha's* House, because it was a Mixture of Idolatry, yet He answered them by the Means of the *Levite*, to the End that the Knowledge of Himself might be preserved amongst the People of *Israel*.

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## 2 SAMUEL, Chap. XI.

**T**HIS is the History of the Crime that *David* committed with *Bathsheba*.

*After the Lesson.**My Brethren,*

**W**E have read to you the Relation of the great Sin that King *David* committed, by falling into Adultery, and causing *Uriah*, his faithful Servant, to be slain by a crying Injustice and black Treachery. The Time, and other Circumstances of this Fall of *David*, and that which he did to conceal this Crime, ought to raise in us the following Reflections: *First*, That we easily forget our selves when we are in Prosperity and at our Ease, as *David* then was. *Secondly*, That Looks may draw us into Uncleanneſs, and that this Passion ought to be resisted in its Beginning, and that we must avoid those Objects that may excite it. *Thirdly*, That Uncleanneſs does commonly engage People in other Crimes; and that after they have fallen into this Sin, they commit others to conceal it, whereby they become more guilty. *Lastly*, We ought to consider, that when

*David*

*David* had fallen, he was no longer in a State of Salvation, and of Grace: and that if he had not raised himself by a serious and publick Repentance, he would have perished in his Sin. So that we ought not to abuse this Example, but on the contrary, we are obliged to watch over our selves with the more Care; above all, because since these Sins are much more enormous in Christians than they were in *David*; and that it is more hard for them to get off, and to obtain Pardon for them.

# 1 KINGS, Chap. III.

**K**ING *Solomon* marries the Daughter of *Pharaoh*, King of Egypt. God appears to him in a Dream, and bid him ask what he would of Him. *Solomon* having asked Wisdom rather than Riches, God granted him both; whereby that Prince gave Proofs of his extraordinary Wisdom, in the Judgment that he pass'd upon the Dispute that happened between the two Mothers about their Children.

## After the Lesson.

*My Brethren,*

**Y**OU have heard, that *Solomon*. having asked of God Wisdom rather than Glory and Riches, God granted him an extraordinary Wisdom; of which he gave Proofs in the Judgment that is here recorded; and besides that, a Glory which exceeded that of the greatest Kings. Whereupon we are to observe, that the Great Men of the World being appointed for the Good of the People, they ought above all Things to labour to obtain the Wisdom of which they stand in need, and make their Glory to consist not in Power and Riches, but in the Exercise of Justice and good Government. And we ought all of us to learn from hence, that the Gifts of the Spirit of God, are what we ought to seek after in the first place, and that he is ready to bestow them on those that ask them of Him; besides which, He often grants them Temporal Blessings which they did not ask Him. This is what Jesus Christ teaches us by these Words: *Seek ye first the Kingdom of God and his Righteousness, and all other Things shall be added to you.* Now these hopeful Beginnings of the Reign of *Solomon*, shews us how happy this Prince would have been, if he had persevered in Holiness and in the Fear of the Lord.



2 CHRON. Chap. XXIV.

**T**HIS is the History of *Joash* the Seventh King of *Judah*, who continued to do his Duty during the Life of the High-Priest *Jehoiada* his Uncle, but afterwards he grew so wicked as to cause *Zechariah*, the Son of *Jehoiada*, to be murdered in the Temple, because he reproached him of having forsaken God. But God punished *Joash* by delivering him into the Hands of the *Syrians*. And after he had reigned Forty Years, he was slain, and *Amaziah* his Son succeeded him.

*After the Lesson.*

*My Brethren;*

**T**HAT ye may reap some Fruit of this Lesson, consider, *First*, That King *Joash* feared God, and endeavoured to establish his Service during the Life of *Jehoiada* the Priest; but after his Death, he was corrupted; and hearkning to Evil Councils, he became an Idolater, and made the Chief Men of *Judah* fall into the same Crime. This shews us how much it concerns Great Men to have wise and vertuous Persons about them. The Death of good Men is usually followed by a great many Misfortunes, and that Evil Councils are very pernicious to Princes and their People. *Secondly*, We see that God was so gracious as to warn *Joash*, but that King despised his Warnings; and not only so, but caus'd the Prophet *Zechariah* to be murdered in the Temple, for reproving him of his Crimes. There is an Example of that extream Impiety of *Joash*, and above all, a black Ingratitude; for *Zechariah* was his Cousin, and Son of *Jehoiada* the Priest, to whom *Joash* owed both his Crown and his Life. By this one sees, that Religious Persons may fall into the greatest Crimes when they neglect themselves, and that those who have begun well, do sometimes end very ill. *Thirdly*, This History does inform us, that *Joash* had the Lot of wicked Kings; that God delivered him into the Hands of his Enemies; that he was slain in his Bed, and buried with Ignominy. From whence we may infer, that those who provoke God to Wrath by their Sins, do early or late experience the Severity of his Judgments.

# A SPECIMEN of some ARGUMENTS and EXHORTATIONS on the NEW TESTAMENT.

*The Gospel according to St. MARK, Chap. IV.*

*Ver. 1,---25.*

**J**ESUS CHRIST proposes to his Disciples, and to the People, the Parable of the Seed, and he explains it privately to his Disciples.

*After the Reading of the Chapter.*

*My Brethren,*

**T**HE Explanation that our Lord has given of this Parable, teaches us, that there are Four Sorts of People to whom his Word was delivered. *First*, There are such as are not at all affected therewith, which is represented by the Seed that falls upon the Way. *Secondly*, Those that receive the Word only for a Time, but fall away under Temptations; *those are the Seed that fall among Rocks.* *Thirdly*, Those in whom the Word would bring forth Fruit if they were not taken up with Covetousness, and with the Pleasures and Cares of this Life; and *those are the Seed that falls among Thorns.* The last Sort is those whose Hearts are good and well disposed, and in whom the Word brings forth Fruit, although unequally; and they are represented by the Seed which is sown in good Ground. Acknowledge, Christians, as your Saviour does there exhort you, how happy you are to hear these Things, and take Care after what manner you receive the Word of God. Avoid the Hardness of those upon whom the Word makes no Impression, and the Inconstancy and Temptations which are the Cause, that after having been affected with it, People do not persevere in it: Avoid also the Desires and the Cares of this Life, which stifle the Word, and be of the Number of those good Hearers which bear Fruit with Perseverance. The Lord give you Grace to do the same.



*The Gospel according to St L U K E, Chap. III.*

**S**T. *Luke* relates Three Things. *First*, The Preaching of *John* the Baptist. *Secondly*, His Imprisonment. And *Thirdly*, The Baptism of our Lord.

*After the Lesson.*

**S**E E here, *My Brethren*, what the Preaching of *John* the Baptist sought to inform you: That Amendment and Purity of Life, is the chiefest Disposition you must have to enter into the Kingdom of Heaven. That it is of no Advantage to Hypocrites to be Baptized, and to be externally in God's Covenant: That Jesus Christ will come and cleanse his Church, and will send the Wicked into everlasting Fire. That which *John* the Baptist said to the People, to the *Publicans*, and to the Soldiers, teaches us to be charitable, meek, righteous, to wrong no Body, and that every Body should serve God, and discharge those Duties to which his State and Calling obliges him. The History of our Lord's Baptism engages us to consider him as the Son of God, to obey him, and to reverence that Baptism by which we are devoted to Him.

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*The Gospel according to St. L U K E, Chap. IX. 46---62.*

**J**ESUS CHRIST teaches Humility to his Disciples, who were disputing among themselves who should be the Greatest: He blames the indiscreet Zeal of St. *James* and St. *John*, who would have had Fire come down from Heaven upon the *Samaritans*, and gives an Answer to Three Persons that desire to follow him.

*After the Lesson.*

**R**Emember well, *My Brethren*, those Lessons of Humility that Jesus Christ gave to his Disciples; and learn from thence, that Pride is unbecoming Christians; and that if you would enter into the Kingdom of Heaven, you must become as Children in Meekness and Humility. What Jesus Christ said to his Apostles, who would have had Fire come down from Heaven upon the *Samaritans*, warns you

you never to suffer your selves to be surprized by a false and blind Zeal, but to be always endued, as Jesus Christ was, with a Spirit of Forbearance and Meekness towards all the World, even towards those that are in Error and reject the Truth. The Answers that Jesus Christ gave to the Three Persons that would have follow'd Him, furnishes you with these important Instructions: That our Lord does not promise worldly Advantages to his Disciples: That we must renounce all Things for his Sake: And that when we are once ingaged in his Service, we must follow his Call, and not look back again upon the World which we have promised to renounce.

## St. L U K E, Chap. XV.

**T**H E *Pharisees* being scandalized because Jesus Christ did eat with Sinners, He proposes to them Three Similitudes: That of the Strayed Sheep: That of the Lost Groat: And that of the Prodigal Son.

### After the Lesson.

*My Brethren,*

**T**H E Three Comparisons that we have been reading, do all tend to set before our Eyes the great Mercy of God towards Sinners, and the continual Care he takes to invite them to Repentance, and how much their Conversion rejoices the holy Angels. But above all, we ought to meditate upon the Parable of the prodigal Son, by which Jesus Christ represented the Conversion of great Sinners, and of the *Gentiles*, and the Sentiments of the *Pharisees* and of the *Jews*, who would not allow that Sinners should be equall'd to them. We see in this admirable Parable, the Wandrings of Sinners, the Goodness wherewith God chastises them, the Pardon He grants them, and the Joy that their Conversion ought to raise in all those that love God. These are excellent Instructions, upon which every one of us ought to make the most serious Reflections.

## St. L U K E, Chap. XVI.

**O** U R Lord shews by the Parable of the unjust Steward, the Use that one ought to make of worldly Goods: He shews that the Love of Riches is very dangerous; and He proposes the Parable of the Rich Man.



*After the Lesson.**My Brethren,*

**T**HIS whole Chapter teaches us the Use we ought to make of Riches. The Parable of the unjust Steward shews us, that we are to employ our worldly Riches, to assist those that are in Want. Jesus Christ tells us afterwards, that the Love of Riches is very dangerous, and that Covetousness renders Men incapable of serving God; which he proves by the Example of the *Pharisees*, who were covetous. He lets us see by the Parable of the Rich Man, what happens to those that use their Riches to gratifie their Sensuality and Gaudiness, instead of assisting Persons that are in Misery, and into what Condemnation they precipitate themselves. We may see, besides this, in the same Parable, the different State of good and bad Men, both in this World and after their Death; we find that both the State of the one and of the other, will be everlasting and unchangeable; that God gives us, during this Life, sufficient Means to avoid Perdition; and that if we do not make use of the Warnings of his Word, we shall remain without Excuse. May God engrave all these Divine Lessons in our Hearts.

*The Gospel according to St. JOHN, Chap. IV.*

**S**T. John relates the Discourse between Jesus Christ and a *Samaritan* Woman, and the Conversion of the said Woman and several other *Samaritans*. For the Understanding this Chapter, you must know that the *Samaritans* made Profession of worshipping the True God, but they did not worship Him at *Jerusalem* as the *Jews* did, nor after the Manner as God had commanded them, which was the Cause of the Enmity between them and the *Jews*.

*After the Lesson.**My Brethren,*

**Y**OU must observe in this History: *First*, The Goodness and Wisdom of our Lord, who meeting with a *Samaritan* Woman near a Well, made use of that Opportunity to instruct her, by telling her of the Grace of God, under the Type of Water. *Secondly*, You may learn by the Discourse which Jesus Christ held with that Woman, that the Grace of God is the most excellent Thing, and that we ought to desire it with the greatest Concern: That this

Grace

Grace is not tied down to one People, nor to one particular Place, but that all Men may share in it; and that the Worship which God chiefly expects, is the Worship of the Heart, and that He will be served in Spirit and Truth. *Thirdly*, The Example of this *Samaritan* Woman, who believed in Jesus Christ, and brought the Inhabitants of her Town to the Knowledge of Him, ought to engage us to receive the Gospel with Readiness and with Faith, when it is preach'd to us, and to bring our Neighbours to Faith and Repentance both by our Instructions and good Example.

## ROMANS, Chap. VI.

THE Design of *St. Paul* in this Chapter, is to shew that the Doctrine of Grace, and of Justification by Faith, which he taught in the preceding Chapters, doth not authorize Christians to live in Sin, but on the contrary, it draws them powerfully from it, and obliges them to live in Righteousness and in Holiness.

### After the Lesson.

WE exhort you Christians, to consider well of the Doctrine which *St. Paul* here teaches us; which is, that we ought not to believe, that because we live under Grace, and have been redeemed by Jesus Christ, we are allowed to dwell in Sin. On the contrary, the Grace of God obliges us in the strictest manner to renounce it; and that Christians, who have been baptized into Jesus Christ, ought to be dead to Sin, and to live a spiritual and heavenly Life; that Sin ought not to reign in our Bodies, that we should obey it in the Lusts thereof; and that having been redeemed by Jesus Christ, and delivered from the Slavery of Sin, we are become the Servants of Righteousness and of God; and that we ought to bring forth Fruit in Sanctification; without which, we shall have no Communion with Jesus Christ, but we shall abide in Condemnation and in Death.

## I CORINTHIANS, Chap. III.

*St. Paul* treats of Four Things in this Chapter. *First*, He tells the *Corinthians*, that he proposed nothing to them but the plainest Principles of Christianity. *Secondly*, To put a Stop to the Divisions



that were among them, upon the Account of the Ministers of the Gospel; he shews that Ministers are only Instruments in the Hand of God. *Thirdly*, He adds, that the Teachers ought to take care not to mingle with the fundamental Doctrines of Religion, such as are unprofitable or uncertain, which he compares to Wood and Stubble. *Fourthly*, He says, that Ministers being only appointed for Edification, Christians ought not to boast but in God alone, and not in the Ministers who preached the Gospel to them.

### After the Lesson.

My Brethren,

THE Four Parts of this Chapter afford us Four Instructions: The *First*, That the Ministers of Jesus Christ ought to set forth the Christian Doctrine, and to adapt their Instructions to the Capacity of those with whom they have to do. *Secondly*, What St. Paul says, *That he had planted, that Apollos had watered, but that God gave the Increase*; teaches us, that the Ministry of Pastors is very necessary, but that the Efficacy of their Preaching is to be attributed to God alone. The *Third* Instruction is, that they who preach the Gospel, should not mix with the essential Doctrines of Religion others that are uncertain or of little use, for fear their Labour should be lost. The *Fourth*, That the Church, being the Temple of God, we should avoid all that may occasion Trouble therein; that Ministers are appointed in the Church for the Edification of the Faithful, and that the Ministers, as well as the other Christians, ought to aim at the Glory of God in all Things.

### 2 P E T. Chap. III.

THE Apostle warns, that there would be in the Church prophane Persons, who would doubt of the Last Coming of Jesus Christ. He refutes them, by saying, That as the World was formerly destroyed by the Waters of the Flood, it should be one Day destroyed by Fire; and if the End of the World was slow in coming, it was because God gave Men Time to repent. After that he shews, that the Expectation of the End of all Things, and the Hopes of being received in the World to come, obliges us to live in great Holiness.

After

## After the Lesson.

THIS Chapter contains most wholesome Instructions: The *First* of which is, That since it hath been foretold that there would be in the last Times Scoffers, who would deny the Truths of Religion, we ought not to wonder if there are such in our Days; and that we ought to avoid these Scoffers and prophane Persons, as the most dangerous and worst of Men. The *Second* Instruction is, That this World must have an End, and that the Flood was an undoubted Proof thereof, which is an Event that is very certain and universally acknowledged so to be. The *Third*, That the Reason why God delays the End of the World, and the Day of Judgment, is, because out of his great Goodness, He waits for the Repentance of Man; and this should induce us to take Advantage of the Forbearance and Patience of the Lord. *Fourthly*, We ought to observe well the Description that is here made of the End of the World; how this Universe, that was formerly destroyed by Water, shall be consumed by Fire; and what will be the Majesty and the Terror of the last Appearance of the Son of God. *Fifthly*, Since we know that this World is to be destroyed, and that afterwards there will be New Heavens and a New Earth, wherein dwelleth Righteousness, we cannot sufficiently labour to lead a holy Life, and to do Works of Piety, to the end that that Day which will come upon us suddenly, may not surprize us, and that the Lord may find us spotless and without Reproach. Imprint upon your Hearts, *My Brethren*, these Divine Instructions, and being warned, take Care that ye be not lead away by Sinners, but grow in Grace and in the Knowledge of the Lord Jesus Christ, to whom be Glory now and for evermore. *Amen.*

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 HEBREWS, Chap. VII.

THE Apostle shews the Excellency of the Priesthood of Jesus Christ, by shewing that He was a Priest according to the Order of *Melchisedec*. He observes for that purpose, that *Melchisedec* was a Priest after another manner than the Priests under the Law, because he was a King, and because he was above *Abraham* and *Levi*, from whom the *Jewish* Priests descended, and because the Scripture doth not relate his Genealogy, nor shew that he had any Predecessors, or Successors: And lastly, because God had promised with an Oath, that the Priesthood of the *Messiah* should endure for ever. From whence it follows, that Jesus Christ being a



Priest, as *Melchisedec*, He was not like the Jewish Priests; that his Sacrifice was to be but one, that He is the only High-Priest, that He is a King as well as *Melchisedec*, and consequently, that the *Levitical* Priesthood was to be abolished. Finally, St. Paul shews, that Jesus Christ, by his perfect Holiness, was above all the ancient Priests.

### *After the Lesson.*

*My Brethren,*

THE chief Reflection that we ought to make here is, to acknowledge and admire the Infinite Wisdom of God, who had so well declared in the ancient Oracles, what sort of Person the *Messiah* was to be; we may also observe the Evidence and the Strength with which the Apostle proves by the Law it self, and by the Old Testament, that the *Mosaical* Service and Priesthood was to be abolished. This ought powerfully to convince us of the Truth of the Gospel, and stir us up to search into, and meditate upon the Writings and Oracles of the ancient Prophets, wherein we find so good Proofs of the Divinity of the Christian Doctrine: And since this whole Chapter tends to instruct us of the Excellency and of the Perfections of the Sacrifice of our Lord, we ought to have Recourse, with Faith and Obedience, to Jesus our High Priest, who being perfectly Holy, and lifted up above all the Heavens, can save to the uttermost all those that draw nigh to God by Him, who always lives to intercede for them.

### *Christmas-Eve: In the Evening.*

#### *The First Lesson, ISAIAH, Chap. LXII.*

GOD promises to redeem his Church, and to put it into a glorious Condition. The Prophet declares the Coming of the Saviour of the World, and he exhorts Men to prepare themselves for the receiving of Him.

### *After the Lesson.*

*My Brethren,*

THE Truth of the Promises made by God in this Chapter, to deliver his Church, and to put it into a glorious Condition here upon Earth, has appeared not only in the Return from the Captivity of *Babylon*, but chiefly in the Coming of Jesus Christ. When we hear

Times in which they have been fulfilled, and to answer the Happiness that we have of being his Spouse, his People, and the Place of his Residence. This is what the Festival of the Birth of Jesus Christ (which is to be celebrated to Morrow) obliges us to, and to what the Prophet exhorts us by these Words: *Prepare the Way, make straight his Paths, for behold the Saviour comes, his Reward is with him, and his Work before Him.*

### The Second Lesson.

#### St. MATTHEW, Chap. I.

THE Evangelist deduces the Genealogy of Jesus Christ from *Abraham* to *Joseph*, the Spouse of the Virgin *Mary*, and relates briefly the History of the Conception and Birth of our Lord.

### After the Lesson.

*My Brethren,*

SINCE this Chapter teaches us, that our Lord is descended from our Patriarch *Abraham*, and from King *David*, and that He is born of a Virgin, by the Power of the Holy Ghost, as was foretold of him; let us acknowledge that Jesus Christ is the *Messiah* that was to come into the World; and let us bless God for having sent us, in the Fulness of Time, his Only Son to be our Redeemer, who was made of the Seed of *David* according to the Flesh, and who is God above all Things, blessed for evermore. Amen.

### Christmas-Day: The First Lesson.

#### HEBREWS, Chap. I.

THE Apostle teaches us, that God made himself known to Man by the Means of Jesus Christ, more plainly than He had done in former Times. He shews the Excellency of the Gospel by the infinite Dignity of the Person of Jesus Christ, and by shewing us



that He was raised to a Sovereign Power, that He is more excellent than the Angels, that He is the Son of God, and even that He is God over all blessed for ever.

### *After the Lesson.*

*My Brethren,*

**T**HIS Chapter, which treats of the Infinite Dignity of the Person of Jesus Christ, shews us how precious that Gift is that God made to us, when He gave us for a Redeemer Him that is his own Son, whom all the Angels worship, and whom He has made to sit on his Right-Hand in the highest Places: This ought powerfully to stir us up to celebrate the immense Goodness of the Lord, and to pay to Jesus Christ the most profound Homage and Adoration. By this also we ought to acknowledge the Excellency of the Covenant of Grace, and the Obligation we are under to obey the Gospel, and to live after a manner answerable to the Glory of our Calling, and to the incomparable Advantages which God has granted us.

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### *The Second Lesson*

St. LUKE, Chap. II. Ver. 1, to the 20th.

**I**N this Chapter we have the History of the Birth of Jesus Christ.

### *After the Lesson.*

*My Brethren,*

**W**E have read to you the History of the Nativity of Jesus Christ, the Remembrance of which is celebrated on this Day by the whole Church. Let us adore the Wonders of that Providence which brought the blessed Virgin to *Bethlehem*, to the End that the *Messiah* might be born in that City, according to the Prophets. Let us join our Hymns to those of the Angels that declared the Birth of Jesus Christ to the Shepherds. Let us rejoice with the Angels, that by this blessed Nativity Peace has been given to the Earth, and that the Glory of God and his good Will towards Men, has been manifested. Let us also learn, by the Example of the Shepherds that went to *Bethlehem*, to pay their Homage to the Lord Jesus, to adore Him with all the Reverence, and all the Zeal we are capable of, now that He is in Heaven, and continually to render to Him that Honour and Obedience which we owe Him.

## The Day after CHRISTMAS.

### The First Lesson.

ISAIAH, Chap. IX. Ver. 1, to the 6th.

**I**SAIAH foretels that the People, who had been till then in Darkness, should be enlightned by the Preaching of the Gospel: He also speaks of the Birth of Jesus Christ, of his Glory, of his Divinity, and of the Establishment of his Kingdom.

### After the Lesson.

**T**HAT which we have now read, *My Brethren*, engages us to praise God for his having enlightned us with the Light of the Gospel when we were in the Darkness of Sin and of Death, and for causing his Son to be born, whom He has given us for our Saviour and King. Let us return Him our humble and continual Thanks for the same: Let us celebrate his Mercy, and say at all Times, but particularly now with Hearts full of Zeal and Gratitude, what *Isaiah* said formerly in foretelling the Happiness that was reserved for us: *The People that walked in Darkness, have seen a great Light: They that dwell in the Land of the Shadow of Death, upon them hath the Light shined. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders: And his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*

### The Second Lesson

St. LUKE, Chap. II. Ver. 21<sup>st</sup>, to the 39<sup>th</sup>.

**S**T. LUKE relates the Circumcision of our Lord, the presenting Him to the Temple, and the Thanksgiving which the holy old Man *Simeon*, and the Prophetess *Anna*, returned to God.



*After the Lesson.**My Brethren,*

**T**HE Joy that *Simeon* and the Prophetess *Anna* shewed, and the Thanks they gave to God for the Birth of Jesus Christ, ought to stir us up to praise the Lord, and to rejoice for that our Saviour was born to be the Light and the Salvation of all People. But we must also learn from what *Simeon* said to the Blessed Virgin, That if the Coming of Jesus Christ is saving to those that receive Him with Faith, it is an Occasion of Scandal and Destruction to the Unfaithful, and to those that obey not the Gospel.

## NEW-YEAR's-DAY in the Evening.

*The First Lesson.*

## 1 THESSALONIANS, Chap. V. Ver. 1, to 11.

**S**T PAUL speaks of the Coming of Jesus Christ: He says, He will surprize the World; and he advises the Faithful to prepare themselves for it by Sobriety and Watchfulness.

*After the Lesson.*

**W**E propose to you, this Day, *My Brethren*, that which St. Paul teaches us in this Place concerning the last Day, to the end that you may seriously reflect upon the same this first Day of the Year. You have heard how the Lord will come in a sudden and unexpected Manner; that the wicked will be surprized when they least expect it; that that Day will be a Day of Anguish and Terror for those that walk in Darkness, and that give themselves up to the Works of the Flesh; whereas there will be nothing but what is comfortable for the Faithful. Being then warned of these Things, and knowing how uncertain the Day of our Death is, and how dangerous it is to be surprized by it, let us walk in the Light; let us be sober and vigilant; let us be cloathed with Faith, Hope, and Charity; let us edifie and exhort one another; let us always be prepared for the Coming of our Lord, and for the Attainment of Salvation; let us employ therein, both the present Year and the whole Course of our Life, to the end that we may pass and finish it happily, and whether

*The Second Lesson.*

**St. MATTHEW, Chap. XXV. Ver. 1. to the 30.**

**W**HAT we are going to read, contains the Parable of the Ten Virgins, and that of the Talents.

*After the Lesson.*

*My Brethren,*

**T**HE Parable of the Virgins is an admirable Picture, in which we see on one hand, what will be the Joy and Trust of the Righteous, who shall be prepared for the Coming of their Saviour at the last Day; and on the other hand, what will be the Despair of the Wicked, and the Unprofitableness of the Attempts they shall make to be received into Heaven. The Parable of the Talents, warns us that God will call every one of us to an Account for the Use we have made of his Grace; that He will gloriously reward those that have used it as they ought; and that He will punish most rigorously those that have abused it. Let us always set these Divine Lessons before our Eyes. Let us remember, that we do not know when we shall be called to appear before Jesus Christ, and to give up our Accounts; let us be like the wise Virgins, who had provided Oil for their Lamps, and like those wise Servants that improve, for the Honour of their Master, the Talents they had received, to the end, that when He shall come, he may say to us, *Well done good and faithful Servant, enter thou into the Joy of thy Lord.*

**LESSONS for EASTER TIME.**

*Monday Morning for the First Week.*

**The First Lesson, EXODUS, Chap. XII. Ver. 1, --- 28.**

**W**HAT we are about to read, contains the Institution of the Passover among the Jews.

*After the Lesson.*

*My Brethren,*

**T**HE History of the Institution of the Passover, may be considered in Two Ways. *First*, In relation to the Jews, whom God



with the Blood of that Lamb, to the end that they might acknowledge thereby that it was God who delivered them from *Egypt*. Secondly, We must consider the Passover and Figure of Jesus Christ our Lord, who is our real Passover, the true Lamb of God that was sacrificed for us, and whose Blood has delivered us from the Wrath of God. And since it happen'd as at this Time that our blessed Redeemer suffered Death to release us, let us dispose our selves to celebrate with Faith and Gratefulness, in the Festivals of *Easter*, the Commemoration of the Infinite Mercy of God our Father, and of the Love of Jesus Christ his Son, who by his Passion and Death hath procured us Life and Salvation: To whom be given Glory and Blessing for evermore. *Amen.*

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*Tuesday Evening of the First Week of EASTER.*

*The First Lesson, EXODUS, Chap. XIII. Ver. 1,---16.*

**G**OD repeals the Law for the Observation of the Passover, and He establishes another Law; by which He obliges the *Jews* to consecrate to Him the First-Born. The Design of which Law was, to put them in Mind, that God had spared their First-Born, when He had slain those of the *Egyptians*.

*After the Lesson.*

*My Brethren,*

**T**HE Commandment that God gave to the People of *Israel*, to celebrate the Passover every Year, to the end that they may keep up the Memory of their Deliverance from *Egypt*, ought to put us in Mind of the Goodness of God towards us, and that we should testify our Gratitude to Him for it; particularly it shews us, that the Remembrance of the great Deliverance we have obtained by the Death of Jesus Christ, ought never to slip out of our Minds, and that it should always be celebrated in the Church by the Means of the Holy Supper, according to the Commands of our Redeemer. The Law which obliged the *Jews* to consecrate their First-Born to God, teaches us to render Homage to the Lord for all the Favours He has bestowed upon us, by employing them in his Service, and to Religious Purposes, and to devote to his Glory our selves and all that is dearest to us.

# FRIDAY Evening of the First Week in EASTER.

## The First Lesson.

GENESIS, Chap. XXII. Ver. 1,---19.

**W**HAT we are about to read, contains the History of *Abraham's* Sacrifice.

## After the Lesson.

**C**ONSIDER, Christians, this remarkable History with great Attention. You see therein the Truth of what *St. Paul* and *St. James* teaches, that *Abraham* shewed his Faith by his Works, when he offered his only Son; and consequently by that, we cannot be justified without Obedience and good Works. Imitate that noble Example which teaches you to love God above all Things, to offer to Him all that is dearest to you, to submit your selves to his Will, even in the hardest and most unpleasant Things, and to depend upon his Promises and upon his Providence. But above all, at this holy Time, the Marks that *Abraham* gave to God of his Love, in offering up his Son *Isaac*, ought to put you in Mind of the Infinite Love which God has shewn us in delivering up his only Son to the Death for us; and let it engage you to return Him your Thanks in the Participation of the Holy Supper, and in the whole Conduct of your Life.

## The Second Lesson.

St. JOHN, Chap. XVII.

**T**HIS contains the Prayer that Jesus Christ made before his Death, in which He prays, *First*, For himself. *Secondly*, For his Apostles. And, *Lastly*, For all those that believe in Him.

## After the Lesson.

*My Brethren,*

**I**N this admirable Prayer that Jesus Christ made before He offered Himself as a Sacrifice upon the Cross, we ought chiefly to observe his great Zeal for the Glory of God his Father, and his great Love for the Apostles, and for all his true Disciples. We see here, with how much Warmth and Tenderness our Lord recommends his Elect to his Father; the Care that He takes of them, and the De-



fire that He has to take them up to Heaven, and to make them Partakers of his Glory. Since Jesus Christ does so tenderly love his Disciples, and that He did not make that Prayer for the World, and for the Unbelievers, it ought strongly to incline us to separate our selves from the World, and to remain united to our Saviour by a sincere Love and true Faith, to the end that we may be of the Number of those for whom He formerly offered up that Prayer, and for whom He now intercedes in Heaven.

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## H O L Y F R I D A Y.

**A**FTER the Second Lesson, *which is the History of the Crucifixion, and of the Death of Jesus Christ our Lord, taken out of the Four Evangelists.*

**W**E have read to you, *Christians*, the History of the Passion, and of the Death of our Lord Jesus Christ, which happened as on this Day, and which you have now solemnly commemorated in the Sacrament of the Holy Supper; let the Remembrance of this Death be always before your Eyes; look upon it as the wonderful Means by which it has pleased God to save us, and as the clearest Mark that God has ever given us of his Love: Celebrate always this Infinite Mercy of the Heavenly Father, who hath deliver'd up his Son to the Death for your Redemption: Love heartily this charitable Saviour, who has loved you so well, and has suffered so much for you. Learn by his Example, to suffer and bear your Cross with Patience: Let the Cross and the Death of Jesus Christ, serve also to crucifie in you the Flesh and the Lusts thereof, and to destroy the Power of Sin therein, to the end that henceforwards you may no more live to your Selves, but to Him that is dead and raised up again for you. To whom be given Glory and Praise by Men and Angels, both now and for evermore. *Amen.*

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## A S C E N S I O N - D A Y.

**A**FTER the Second Lesson for this Day, *on which is read the History of the Ascension, as it is related in the Gospel, and in the Book of the Acts of the Apostles.*

**C**HRISTIANs, who have heard the History of the Ascension of Jesus Christ, the Remembrance of which, you celebrate this Day, rejoice in the Triumph of your Saviour, adore Him in the Glory in which He is at the Right-Hand of his Father; remember that  
He

He is enter'd into Heaven, that He may there intercede for you, that He may prepare an everlasting Habitation, and raise your Hearts and Desires thither : Aspire continually to that glorious Mansion into which our Saviour is entred : Think of Things that are on High, and not of those that are upon Earth, to the end that when Jesus Christ shall return from Heaven at the last Day, you may be taken up thither to live and reign there with Him for ever.

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## The Monday Morning after Trinity Sunday.

### The First Lesson.

## HEBREWS, Chap. II.

**S**T. Paul exhorts Christians to obey the Gospel : He speaks of the Humiliation of the Son of God, and of the Glory to which He has been raised ; and he shews that Jesus Christ was to suffer Death for the Expiation of our Sins, and for redeeming us from the Power of the Devil.

### After the Lesson.

*My Brethren,*

**T**HIS Chapter teaches you the Use that you ought to make of the Two Mysteries that you have commemorated during these Holidays ; which are the Mission of the Holy Ghost, and the Death of our Lord Jesus Christ. St. Paul teaches us therein, that after the Gospel was preached by Jesus Christ, and by the holy Apostles, and confirmed by the Gift of the Holy Ghost, we shall be wholly inexcusable if we neglect so great Salvation, and if we disobey the Gospel. He informs us afterwards, that the Son of God took our Nature, to the end that He might make Expiation of our Sins as a High Priest, and die for all Men ; which are powerful Motives for us to have Recourse to God by Jesus Christ, with a perfect Trust, and to fly from Sin, lest we should fall again under the Power of the Devil and of Death, from which we have been delivered.

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### The Second Lesson.

St. MATTHEW, Chap. XXV. Ver. 14, --- 30.

**T**HIS contains the History of the Talents.



*After the Lesson.*

**T**H E Meaning of this Parable, *My Brethren*, is, that God gives his Grace to Man in a different Measure; that some make a good Use of this Grace, and improve it to the Glory of their Master; but that others render it unprofitable; that God will call both one and the other to an Account; that He will reward those that have made such Use of his Gifts as they ought; and that He will punish those that have made an ill Use of them. We propose this Parable to you now, that we may teach you to make a proper Use of the Spiritual Favours that God has bestowed upon you, in receiving you to his Table, and that you may now carry them away with you, to the Advancement of his Glory, and your own Salvation, by persevering in Holiness and in good Works; to the end that when He shall come, He may say to you, *Well done good and faithful Servant, enter thou into the Joy of thy Lord.*

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**The E V E of a F A S T.**

*The First Lesson.*

**IS A I A H, Chap. LVIII.**

**G**OD commands the Prophet to rebuke sharply the Sins of the *Jews*, and particularly the Hypocrisie with which they performed their Fasts. He shews them the Way of true Fasting, and He promises to hear and to bless those that shall call upon Him with Sincerity, and shall turn to Him.

*After the Lesson.*

*My Brethren,*

**T**H I S Chapter shews us what kind of Fasting God rejects, and what are those which He approves. God declares most expressly, that He hath no Regard to the Fasts of Hypocrites, no more than to the Devotion of those who only humble themselves for one Day; but that the true Way of Fasting, is to afflict our Souls, to reform our Lives, to practise Charity, to do Justice, to renounce our own Will, and to serve God with Faithfulness, Love and Respect. Lastly, God promises in this Chapter, to hearken to those that will fast after such a Manner, to deliver them, and to heap up his Favours upon

on them. We exhort you, *My Brethren*, to consider well these Things, since that you are to humble your selves extraordinarily to Morrow before the Lord, and to the End that your Fast may be acceptable to Him.

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*The Second Lesson.*

St. MATTHEW, Chap. VI. Ver. 1,---18.

**O**UR Lord teaches his Disciples how they should give Alms, how to pray, and how to fast; and above all, to avoid Hypocrisie in the Exercises of Religion.

*After the Lesson.*

**T**HE Saviour of the World teaches us, *My Brethren*, to avoid Vain-Glory and Hypocrisie in all the Acts of Religion, and particularly in Prayer and Fasting. So if you desire that the Fast which you are near to celebrate, should be acceptable to the Lord, and that your Prayers should be effectual, discharge this solemn Devotion with Sincerity, with Humility, and as in the Presence of God, who sees what passes in your Hearts; to the End that God seeing in you such Dispositions, may hear your Prayers, and that your Fasting may obtain, by his Mercy, the Pardon of your Sins, and all the other Favours you shall ask of Him.

The E N D.

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**PRAYERS**



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# P R A Y E R S

That are to be read in the

Church of **GENEVA**

ON

Monday Evening, Tuesday Morning,  
and Friday Evening.

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*The Prayers for Monday Evening.*

**L**ET our Help be in the Name of God, who has made Heaven  
and Earth. *Amen.*

*Brethren,*

**W**E are here assembled to admire the Greatness of God, to celebrate his Benefits, to hear his Word, and to ask of Him all those Favours of which we stand in need; let us be attentive to this holy Work, let us bring with us all the Respect and Devotion that it deserves; and to the End that our Service may be acceptable to God, let us begin it by an humble Confession of our Sins, having our Hearts penetrated with a sincere Repentance, and saying:

L O R D

PRAYERS for MONDAY EVENING.

**L**ORD God, who hast made the World, and who governest it by thy Providence; who art the absolute Master of Men, and who wilt be one Day their Judge: We have sinned, we have committed Iniquity, we have done that which is displeasing in thy Sight. But O God, we repent sincerely of our Faults, we are covered with Shame at the Remembrance of them, and we make a serious Resolution to amend our selves. Vouchsafe then to have Pity on us, O bountiful God, and Father of Mercies, for the Love of Jesus Christ thine only Son our Lord: And in pardoning our past Sins, give us Grace to fall no more into them, but to follow thy Will during all the rest of our Lives.

O GOD, whose Name is Magnificent, and whose Glory infinitely surpasses all our Thoughts and Expressions, we prostrate our selves at the Feet of thy Throne, to pay our Homage and Adoration to thy Infinite Majesty. We acknowledge Thee, O God, for the Author and Master of all Things, for the Living and True God, for the Only God that there is in the World. Thou art the first and the last. Thy Arm is mighty, thy Hand is strong: Thy Right-hand is lifted up on high; Justice and Righteousness are the Foundation of thy Throne, Mercy and Truth go before thy Face. The Heavens were made by thy Word, and all the Host of Heaven by the Breath of thy Mouth. Thy Hand has founded the Earth, with all that is therein. Thy Providence governs all: All Things are naked before Thee; Thy Eyes behold, and thy Eye-lids search out the Hearts of the Sons of Men. Thou dost whatsoever pleaseth Thee, both in the Heavens and upon the Earth, and nothing can withstand thy Will. Who is like unto Thee, O our Great God? And what are all the Men of the World, even the Greatest and the most to be feared among Men, but pitiful Creatures, miserable Worms of the Earth, Vanity it self, less than nothing before Thee? King of Glory, the Heavens and the Earth resound with thy Praises. Thousands and Thousands of Angels serve Thee; Ten Thousand Millions minister before Thee. The Saints whom Thou hast glorified, praise Thee, and celebrate Thee by their Hymns. We join, O God, our Adorations to those of these Heavenly Spirits: We celebrate Thee, we give Thee Glory, Thou who art sate upon the Throne, by whom all Things subsist, and who livest for ever and ever.

LORD, whose Goodness is Infinite, and to whom we owe all the good Things we possess; we praise Thee, we bless Thee, we give Thee Thanks for all the Blessings both Temporal and Spiritual, which Thou hast bestowed upon us. Without Thee we should be nothing, or what is much worse, we should be most miserable: Thy Hand has drawn us out of nothing, and thy Providence does preserve us: Thou nourishest



## PRAYERS for MONDAY EVENING.

nourishest us with thy Fruits; Thou watchest for us when we sleep; Thou supportest us in our Weaknesses; Thou healest us of our Sicknesses; and Thou providest liberally for all our Wants. But we praise Thee above all, O God, for the inestimable Favours which Thou hast imparted to us in thy Gospel; for having given us thy Son to perform the Work of our Redemption; for having given us the Grace to know him, and to believe in Him; for having vouchsafed to adopt us for thy Children, and for having reserved for us thy heavenly Inheritance: For all these Things we offer to Thee the Sacrifice of our Praises, and we pay Thee our Vows in thy House, and before thy People.

*inse-*  
*of*  
*ves* SOVEREIGN LORD, on whom we depend, and who hast all kinds of Right over us; who art our Creator, our Preserver, our Redeemer, and our Father; we devote our selves intirely to Thee; we offer unto Thee our Bodies, and our Souls, all that is in us, and all that depends upon us, to be employed in thy Service: And as it is Thou who hast given us Life, we desire not to live but for thy Honour. Thy Fear shall be before our Eyes, thy Law shall be imprinted in our Souls, and we will have no greater Pleasure than to perform thy Will. We have sworn, and we will observe it, to keep the Commandments of thy Justice.

*ayer*  
*ing*  
*f* BUT, O God, as we are weak, and that without Thee we can do nothing, vouchsafe to help us to perform these our Duties. Give us a new Spirit, and a new Heart; and put thy Spirit into us, to make us walk in thy Ways, and keep thy Commandments. And as Thou makest use of the Ministry of thy Word for that purpose, give us Grace to hear it with Attention when it shall be read to us, to understand well the Meaning of it, and then to put it into Practice: All which we beg of Thee in the Name of thy Son Jesus Christ our Lord, to whom with Thee, Heavenly Father, and with the Holy Ghost, be Honour, Praise, and Glory, both now and for ever. *Amen.*

*This Prayer being read, the People sing one or two Staves of a Psalm; then a Chapter of the Holy Scripture is to be read, after which the Minister says that which follows:*

*Brethren,*

*Se-*  
*r.* **L**ET us present our selves again before the Face of God, and let us continue to ask of Him all those Favours of which we stand in need.

*en-*  
*to*  
*se*  
*Word.* O All-gracious God, who hast given us thy Word for our Instruction, grant that the Things which we have now heard, may be so grafted in our Hearts, as never to be blotted out; and that they may

may produce the Fruits of a good and holy Life, for the Glory of thy great Name, and for the Advancement of our Salvation.

**L O R D** God, who art the Author and Preserver of Governments, the Father and the Defender of thy Faithful; we beseech Thee to take this State and this Church under thy Protection. Remove from us, all the Dangers wherewith we may be threatened. Grant that Peace, Truth and Justice may always flourish among us, and suffer us not, through our Hardness of Heart and Ingratitude, to force Thee to remove from us the Candlestick of thy Word.

**O G O D**, who art the King of Kings, and Lord of Lords, we offer up unto Thee our most humble Prayers for the Lords and Magistrates whom Thou hast appointed over us. Bless their Persons, guide them in the Exercise of their Functions, and grant that they may use their Authority to the Advancement of thy Glory; and to the Good of thy Church.

**S O V E R E I G N** Pastor of our Souls, we pray Thee for all the Pastors whom thou hast established in thy Church, and above all, for those whom Thou hast given to us. Let them be enriched with the Gifts of thy Spirit: Let thy Light enlighten them: Let thy Word sanctify them: Let them be animated with Zeal for thy Glory, so that they may promote thy Kingdom by their Doctrine, and by their Example, and that in saving others, they may also save themselves.

**F A T H E R** of Mercies, who has formed to thy self a Church among Men; that may glorify Thee upon Earth, and which Thou wilt glorify everlastingly in thy Heaven: We recommend to Thy Bounty the whole Church, together with all the Faithful that are Members of it. Preserve the Flocks that are in being: Gather together those that are dispersed: Comfort and strengthen those that are under Oppression and Sufferings. Let all those who make Profession of thy Gospel, advance more and more in the Knowledge of thy Truth: Let them serve Thee in Purity: Let them live after a holy Manner, and let Peace and Concord always reign among them; to the End that they with one Heart and one Mouth, may altogether glorify Thee our God, who art the Father of our Lord Jesus Christ.

**O G O D**, who hast commanded us to pray to Thee for all Men, and who wouldest not that any should perish, but that all should repent; look down with an Eye of Compassion upon all the Nations of the Earth: Disperse the Ignorance of the Heathens: Take away the Veil which is upon the Heart of the Jews. Convert the Mahometans, and all other Infidels. And grant that those among the Christians that are engaged in Error, may return from their Wandrings, and may learn to serve Thee according to the Purity of thy Gospel.



PRAYERS for TUESDAY MORNING.

and the most secret Thoughts. Thy Wisdom infinitely surpasses the Comprehension of our Minds. As high as the Heavens are above the Earth, so high are thy Thoughts above ours, and thy Ways above our Ways. Thou art perfectly Holy, and perfectly Just: Thy Eyes are too pure to behold Iniquity, and Thou wilt one Day reward every Man according to his Works. But above all, thy Goodness is without Bounds, thy Mercies are Infinite, and Thou art never weary of well-doing.

The  
thanks-giving.

HEAVENLY Father, we praise Thee, we bless Thee from the Bottom of our Hearts, for all the Mercies, both Temporal and Spiritual, which Thou hast bestowed upon us. Thou art our Creator, our Preserver, the Author and Spring of all our Happiness. But we bless Thee, above all, for having honour'd us with the Knowledge of thy Gospel; for having sent thy Son to perform the Work of our Redemption; for the Pardon of our Sins; for thy preventing Graces, and for raising us to the Hope of thy Glory. Lord, what is Man, that Thou remembrest Him, and the Son of Man that Thou visitest Him? What shall we return unto Thee, O our God? All thy Benefits are upon us. We will take the Cup of Salvation, and bless thy Holy Name.

The Consecration of  
our selves  
to God.

L O R D, we devote our selves to Thee: We present to Thee our Bodies and our Souls, as a Living and Holy Sacrifice: And as we only live by thy Bounty, we desire also that we may only live to please Thee: Thy Will shall be the Rule of our Behaviour, and thy Glory the End of it. And if we have been so unfortunate till now, as to offend Thee, we will labour with all our Might, to amend our Faults, to follow thy Commandments.

For the  
Help of  
God.

G I V E us, O God, thy Holy Spirit, which may strengthen us in this good Design, and enable us to execute it. Create in us a clean Heart, and teach us to do thy Will; for Thou art our God. Let not thy Word which is going to be read, fall upon our Hearts as upon an unfruitful and barren Soil; but let us hear it with Attention, receive it with Faith, and conform our selves to it during the whole Course of our Lives. Hear us, O Father of Mercy; we call upon Thee in the Name of thy beloved Son Jesus Christ our Lord; to whom with Thee, Heavenly Father, and the Holy Ghost, be Honour and Glory both now and for ever. Amen.

Here the People sing Two Staves of a Psalm, then a Chapter is read out of the Holy Scripture; after which, the Minister adds what follows.

Brethren

# PRAYERS FOR TUESDAY MORNING.

Brethren,

LET us cast our selves down again in the Presence of God, continuing to bless Him, and to implore his Favours.

O GOD our Father, we bless Thee for all the Mercies which Thou hast heaped upon us, and particularly for the Favour which Thou hast now done us, in permitting us to hear thy Word; let it not, O God, return to Thee without Effect; but do Thou thy self imprint it in our Hearts, and grant that it may there produce the Fruits of all kind of good Works.

SOVEREIGN Monarch of the World, we pray Thee to continue to pour out thy Blessings upon this State, and upon this Church. Maintain always therein Peace and Liberty both Temporal and Spiritual.

BLESS our Lords and Magistrates: Bless the Ministers of this Church: Bless us all, of what Age and Condition soever we be. Assist us in our Employments; Guide us in our Undertakings, and in our Occupations; and grant that they may be all directed to thy Glory, and to our Salvation.

FATHER of Mercies, keep the Churches that are in Being: Raise up new ones, and cast the Eyes of thy Compassion upon those that suffer. Take Care of all the Faithful that are exposed to the Har- tred, and to the Persecutions of the World, because of their adher- ing to thy pure Service. Deliver them from their Evils; or in- spire them with the Patience necessary to support them; and grant that we may see thy Church in a more peaceful Condition upon Earth.

O GOD of Comfort, we recommend to thy Pity, all Persons under Affliction; Widows, Orphans, the Poor, Prisoners, the Sick, and in particular, those of this Church, and such Strangers as have de- sired to partake of our Prayers: Give them all Grace to profit by thy Chastisements to their Sanctification: And if Thou takest them out of the World, vouchsafe to receive them into thy heavenly King- dom.

WE offer up to Thee also, our Prayers for all the People that are without the Knowledge of thy Pure Gospel. Dispel their Ig- norance, by the Light of thy Truth; and give them Grace to enter into the true Way of Happiness which Thou hast revealed in thy Word.



## PRAYERS for FRIDAY EVENING.

O Almighty God, who hast preserved us the past Night, and brought us safely to the Light of this Day, continue to take Care of us both in the Course of this Day, and in all the rest of our Lives. Keep us from all the Dangers to which we may be exposed; above all, prevent us from offending Thee; to the end that having past our Days in thy Fear, we may arrive at the blessed Eternity which Thou hast reserved for us.

O Lord, who hast promised to be in the midst of us, and to hear our Prayers, accept the Homage which we have now paid Thee, and grant us the Favours we have asked of Thee. 'Tis in the Name of thy well-beloved Son our Saviour, that we call upon Thee; and according to the Prayer which He himself has taught us.

Our Father, &c.

*After the Lord's Prayer and the Apostles-Creed, the People sing again One or Two Staves of a Psalm, and then the Minister gives the Blessing.*

## The PRAYERS for FRIDAY EVENING.

First **L**ET our Help be in the Name of God, who has made Heaven and Earth. *Amen.*

*Exhortation to the People, when the Psalm is sung.* **O** Come let us fall down before the Lord our Maker; for He is our God, and we are his People. Let us enter into his Gates with Thanksgiving, and into his Courts with Praise: Let us celebrate and bless his Name.

O how good a Thing it is, how just and how comely to celebrate Thee, O Lord, and to sing to thy Name, O our Sovereign! To shew forth thy Goodness every Morning, and thy Faithfulness every Night! O Lord our God, Thou art wonderfully Great, Thou art clothed with Majesty and Power: Thou dwellest in inaccessible Light: Thou art the Powerful God, Strong, Great, and Terrible. Thou art Great in Council, and Mighty in Works: Thy Goodness reaches to the Heavens, and thy Faithfulness even unto the Clouds. Thy Righteousness is as the high Mountains, thy Judgments as the Great Deep. O Lord, in how great Number are thy Works! Thou hast made them all in Wisdom. The Heavens declare thy Glory, and the Firmament makes known the Works of thy Hands. If we speak to the Earth, it will teach us; if we ask the Beasts of the Field, and even the Plants themselves, all those Things will acquaint

us,

## PRAYERS for FRIDAY EVENING.

us, that they were made by thy Hands. We our selves, O Lord, we carry about us a Thousand Marks of thy Power, and of thy Wisdom, both in our Bodies and in our Souls; and we must be very blind and very insensible, if we do not acknowledge, that it is from Thee we hold our Being. Wherefore, O our God, Thou art worthy to receive the Glory; for Thou hast made all Things, and by thy Will it is that they subsist. To Thee therefore be the Praise, the Honour, the Glory and the Strength, for ever and ever. *Amen.*

WE give Thee Thanks, O All-bountiful God, and merciful Father, *The Thank giving.* for all the Good that Thou hast done us from the Moment of our Birth, to this Hour. 'Tis Thou who hast given us Life, who hast made us after thine Image, who preservest us, who protectest us, and who providest for all our Wants. 'Tis Thou that pardonest all our Iniquities, and healest all our Infirmities. 'Tis Thou that fillest us with the good Things of the Earth, and who givest us Hopes of a happy Immortality in thy Heaven. Our Souls bless Thee, O God, and all that is within us, bless the Name of thy Holiness. Our Souls bless Thee, and forget not any of thy Benefits. We will bless Thee every Day, we will not cease praising and celebrating Thee all the Days of our Life.

BUT, O God, how shall we dare to present our selves before *The Confession of our Unworthiness, and of our Sins.* Thee? And who are we that offer up our Adorations and Praises to Thee? Thou art higher than all the Heavens, and we creep in the Dust. Thou dost subsist from all Eternity, and we are but of Yesterday. Thou art Holy, and we are guilty of an infinite Number of Disorders. O God, regard not our Lowness, nor our Sins. Lord pardon, Lord shew Mercy to us, who acknowledge our Faults, and who ask Thee Pardon for them in the Name of thy Well-beloved Son Jesus Christ our Lord.

WE consecrate our selves to Thee, O our God; we present to *The Consecration of our selves to God.* Thee our Bodies and our Souls, as to Him who is the Master of them; and we will do nothing henceforth, nor think, nor say any Thing that is not conformable to thy Will.

LORD help us in this good Design; sanctifie us by thy Truth, *For Asking Help of God.* and compleat in us thy good Work; and since it is by thy Word, that Thou dost produce these happy Effects; give us Grace when that Word shall be read, to hearken to it with Submission, to receive it with Faith, and to conform our selves thereto all the Days of our Life. Hear us, O our God, who call upon Thee in the Name of thy Son Jesus Christ our Lord: To whom with Thee, Heavenly Father, and with the Holy Ghost, be Honour, Praise and Glory, both now and for evermore. *Amen.*



## PRAYERS for FRIDAY EVENING

*Here are sung One or Two Staves of a Psalm, and a Chapter of the Holy Scripture read; after which, the Minister adds that which follows:*

*My Brethren,*

Se-  
nd  
ayer.

**L**ET us again direct our Prayers to God, and let us beg of Him those Temporal and Spiritual Favours of which we stand in need.

remem-  
and  
ctise the  
ord.

**O** GOD, who hast been pleased that thy Word should be put into Writing for our Instruction, Correction and Sanctification, give us Grace to remember the Instruction which we receive from it, and strictly to observe all the Duties that are prescribed to us therein.

r the  
ate and  
urch.

**L**ORD GOD, that governest the World, and that takest Care of those that call upon Thee, we implore thy Blessings upon this State and Church. Be always the Protector of them, pour upon them all thy Favours both Temporal and Spiritual; and remove all those Scourges whereby Thou usest to punish Mankind.

or the  
lgi-  
rates.

**B**LESS our Lords and Magistrates, and grant that they may employ their Authority to the Advancement of Piety, and to the Maintaining of Justice.

or the  
ministers.

**B**LESS the Pastors whom Thou hast given us. Inspire them with all those Lights, all that Zeal, all that Strength of which they stand in need; and make their Ministry efficacious for the Conversion of Souls.

For all Pri-  
vate Per-  
sons.

**B**LESS us all in general, and each of us in particular. Bless our Persons and Families. Bless both Great and Small, Old and Young, Rich and Poor. Assist us in our Employments. Provide for our different Wants. But above all, give us Grace to fear Thee, to love Thee, to serve Thee, and to submit our selves to thy Will, in whatsoever Condition we may be.

For the  
whole  
Church,  
and for all  
Men.

**O** GOD, Preserver of all Men, but chiefly of the Faithful; we pray Thee for all People whom Thou hast honoured with the Knowledge of Thee, and for those who are still deprived of it. Strengthen the Churches that are in Being, deliver those that suffer, and raise up every where new ones; to the end that thy Way may be known over all the Earth, and thy Salvation among all the Nations.

For the  
Afflicted.

**O** GOD, who art gracious and merciful, we recommend to thy Paternal Care, all Persons that are in Affliction, whether it be in Body, in Mind, in Estate, or any other manner whatsoever. We pray  
Thee

## PRAYERS upon SOLEMN OCCASIONS. 11

Thee in particular for all the sick Persons that are Members of this Church, and for all others that desire to partake of our Prayers. Be pleased, O our God, to comfort and succour them: Grant that they may patiently bear their Trials, and that they may from thence take an Occasion to amend their Faults; and finally, give them a happy Issue out of all Temptations.

O Almighty God, who hast protected us during this Day, continue to take Care of us the approaching Night, and all the rest of our Lives; to the end that having past our Days in thy Favour, we may peaceably wait for the End of them, which will be followed by the eternal Rest which Thou hast promised to thy faithful Servants.

ALMIGHTY God, who hast given us Grace at this Time with one Accord to make our common Supplications unto Thee, and dost promise, that when Two or Three are gathered together in thy Name, Thou wilt grant their Requests: Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them; granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting. *Amen.*

*After the Lord's-Prayer, and the Apostles Creed, the People sing Two or Three Staves of a Psalm, and then the Minister concludes with a Blessing.*

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## ARTICLES to be inserted into the PRAYERS upon Solemn Occasions. \*

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*For Christmas-Day, and for the foregoing and following Days.*

L O R D God, who by an Effect of thy adorable Wisdom, and of thy infinite Mercy, hast sent thy Son into the World, hast cloathed Him with frail Flesh, and hast exposed Him to Death for the Redemption of Mankind; grant that we celebrating the Birth of our blessed Saviour, *as we do at this Time* [Or, *as we shall do in a few Days;*] [Or, *as we have done lately,*] may endeavour above all,

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\* Note: That these Articles are to be inserted into the Second Prayer of each Day, after the first Article which is for practising the Word.



to answer the Design of his Coming, which was to destroy Sin in us, and to cause us to live in Righteousness; that we may embrace with Faith the Doctrine of this our Divine Master; that we may practise his Precepts; that we may imitate his Example; that there may appear in us the same Sentiments of Humility, Charity, Meekness, Patience, which this Divine Saviour shewed when He humbled Himself, and made Himself obedient even to the Death of the Cross: Finally, let it no longer be us that live, but Him that liveth in us, until the Time that Thou causest us to live and reign eternally with Him.

*Before and after Easter.*

**H**Eavenly Father, who hast not spared thy own Son, but hast delivered Him up for us, to the shameful and painful Death of the Cross, to the End that we believing in Him, may not perish, but obtain eternal Life: Grant that in this Time in which we celebrate the Wonders of thy Love, we may answer thereto by a lively Faith, a sincere Repentance, and an inviolable Adherence to thy Service; that we may solemnize the Christian Passover, not with the old Leaven of Malice and Hypocrisie, but with the unleaven'd Bread of Sincerity and Truth; that in shewing forth the Death of the Lord, we our selves may die to Sin and to the World; that in publishing his Resurrection, we may rise from the Grave of our Sins, to live a new Life; till that after our Death, Thou drawest also our Bodies out of the Dust, to make them conformable to the glorious Body of our Saviour, and that Thou cause us to live and reign eternally in thy Glory.

*Before and after the Ascension.*

**G**R E A T God, who after the Humiliation and Sufferings of thy dear Son Jesus Christ our Lord, hast powerfully raised Him up, hast given Him a Name above every Name, and hast caused Him to sit down on the Right-hand of thy Majesty in the highest Places, grant that we considering the glorious Ascension of our Divine Saviour, which happen'd as about this Time, may always pay Him that Honour and Obedience which is due to Him; that we may acknowledge Him for our King; that we may labour to promote his Kingdom; and that we may place all our Happiness in his Communion; that being raised again with Him, we may think no longer upon the Things of the Earth, but that we may seek after the Things on High, where he sits at thy Right-Hand; to the end that when He shall appear in the Great and Last Day, we may be of the Number of those that shall appear with Him in Glory.

*Before*

*Before and after Whitsuntide.*

**O** God, that didst formerly shed thy Holy Spirit upon thy Apostles, and upon all thy Church, and who didst thereby give an illustrious Proof of the Truth of thy Gospel, grant that that great Event, of which we celebrate the Remembrance at this Time, may make a lively Impression upon us; that it may serve to strengthen our Faith, to support our Hope, and to confirm us in the Practice of all the Duties of Christianity: Let not thy Spirit, O our God, thy Spirit of Light and Holiness, thy Spirit of Joy and Comfort; let Him not forsake us for ever; let Him always dwell in our Hearts, and let us always follow his Motions through the whole Course of our Lives; let Him produce in us the Fruits that are agreeable to Him; Charity, Joy, Peace, Patience, Goodness, Faithfulness, Meekness, Temperance; to the end, that after having been the Temples of thy Spirit upon Earth, thou mayest receive us one Day into the Temple of thy Glory, where we shall praise and bless Thee for ever.

*Before and after the September Sacrament.*

**A**ND since Thou callest us at this Time, to the Remembrance of the Sufferings and of the Death of thy dear Son Jesus Christ our Lord, in the Sacrament of the Holy Supper; grant us the Grace, O our God, to be deeply affected with the Sense of that his Death, to celebrate it by our Praises, and to put our selves into a Condition to receive the wholesome Fruits of it by a lively Faith, a sincere Repentance, an ardent Love for Thee, and a true Charity for our Neighbours. So that the holy Symbols of the Body and Blood of our Saviour, may be truly in respect to us, the Seals of thy Grace, and the Earnests of thy Promises, till we shall receive the full Accomplishment of them in thy Heaven.

*For New-Year's Day.*

**O** GOD, who art always the same, and whose Years shall have no End, receive the Homages that we offer to Thee at the Beginning of this Year. We praise Thee, we bless Thee for all the Favours that Thou hast bestowed upon us during the Course of the last Year: And we beseech Thee to continue them during the ensuing Year, and all the rest of our Life: But above all, O our God, so teach us to number our Days, that we may apply our Hearts unto Wisdom. Make us to know our End, the short Duration, the Frail-



ty, the Uncertainty of our Lives; to the end that we may wean our Hearts therefrom, and that we may turn all our Thoughts towards a better Life. O God, fill us with thy Bounty every Morning: Pour out thy Joy in our Souls: Give thy Church more peaceful Days than those she has had till now: Above all, protect the Church of this Place, and all those that are Members of it. Let thy Work appear upon thy Servants, and thy Glory upon their Children. Holy Father, keep us from all Evil. Bless our Going out and Coming in, our Employments and our Callings, and grant that by our applying our selves to Piety and good Works in this frail and mortal Life, we may be enabled one Day to partake of that blessed and immortal Life which Thou reservest for us.

*Before and after Fasting-Days.*

O God, in whose Presence we are about to humble our selves after an extraordinary manner in a few Days, [*Or, we did humble our selves Yesterday*] by celebrating a solemn Day of Fasting; of Prayers, and of Thanksgivings, behold with a favourable Eye this Act of our Devotion, and inspire us with all those Thoughts and all those Motions that are agreeable to it: That in confessing our Sins to Thee, we may be under a holy Confusion for them; that we may detest them with all our Heart; and that we may truly and without Reserve, renounce them all the rest of our Lives. Thou displayest thy Judgments, O God; thy Rod strikes, thy Scourge walks over the Face of the whole Earth: Let us not remain insensible at these Things; but let us appease thy Anger, and let us stop thy Judgments by a serious Repentance. Lord, enter not into a Reckoning, nor into Judgment with us. Lord hear; Lord pardon; Lord shew Mercy, and Favour. Keep this Church in Peace, and restore it to so many other Churches that are in Desolation. Let thy Compassions prevent us, and accompany us always; and let thy Face shine upon us for our Comfort and for our Salvation. Let not this Fast, O our God, be like unto so many others, after which every one of us did return to his evil Way; but let the Effects of it be constant; and let nothing in the World be able to turn us from thy Service.



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